

4

THEODIDACTUS ;  
OR,  
*The faifthfull Admonisher.*  
SHOWING  
The great Dishonour to G O D,  
and the Protestant RELIGION, by the Divisions  
and the Animosities of the Ministers of the  
Church of England, and seasonably  
Exhorting them to Unity of Spirit  
in their Profession of the Gospell  
of Truth.

Representing withall at large that the Holy  
Communion of the *Lords Supper* belongeth unto  
ALL and every visible Member of the *Church*  
that is capable of selfe-Examination, and that  
CHRIST himselfe admitted JUDAS  
though a Devill to it,

BY  
WILLIAM PRYNNE Esq; Bencher of *Lincolns-Inne.*

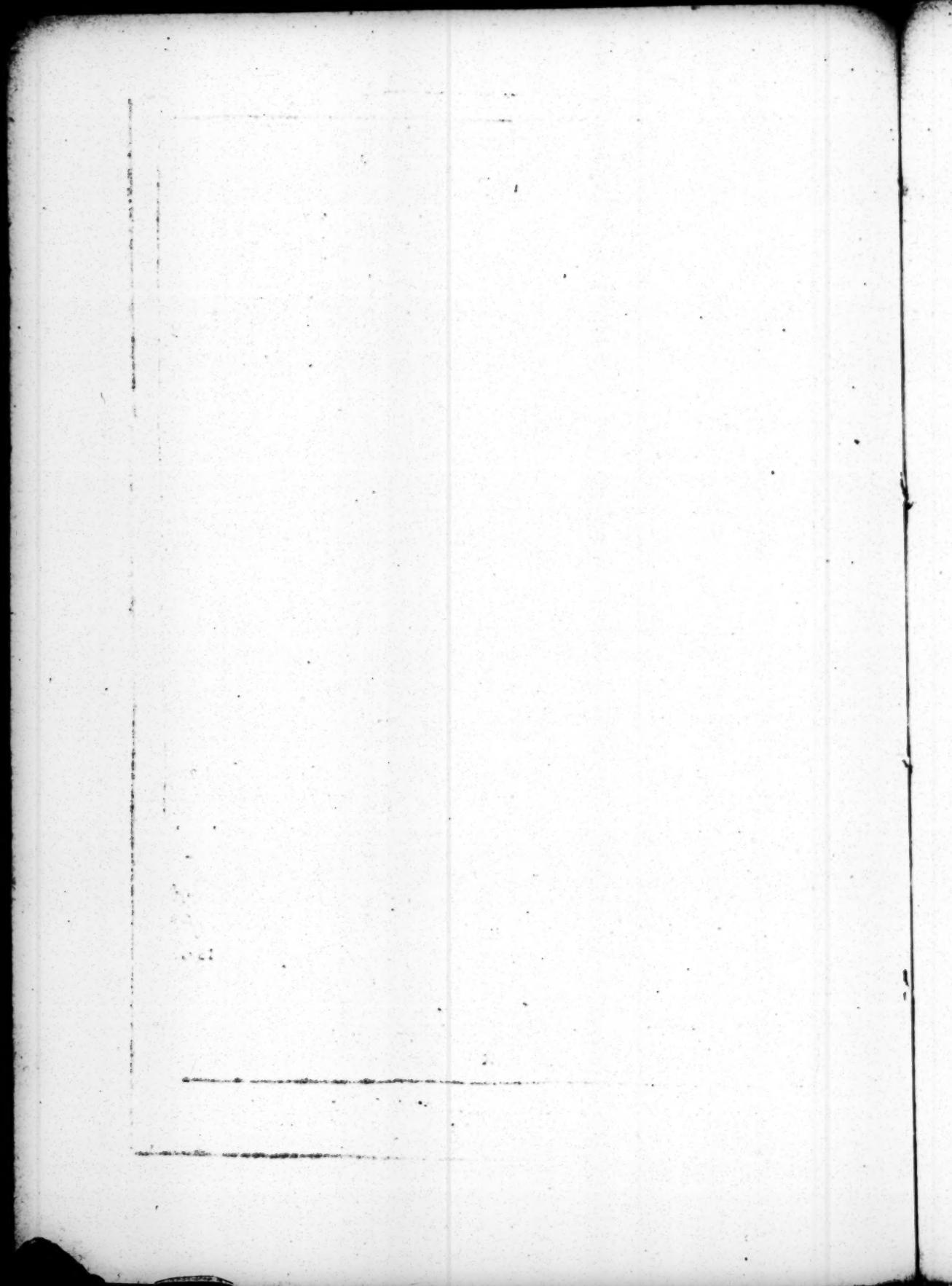
I Cor. 10. 2, 3. 16, 17.

*And did All eat the same spirituall meat : and did All drink  
the same spiritual drink &c. The Cup of blessing which we blesse.  
is it not The Communion of the Blood of Christ ? The Bread  
which we break is it not The Communion of the Body of Christ ?  
For we being many are one Bread, for Wee are All partakers of  
that one Bread.*

*Lorichim.*

*Ipsius Sacramenti Insti utio vult ut omnes una  
manducemus, & bibamus*

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signe of the Lamb in the Old-Baily, 1659.





To the over-sadly divided, misguided Ministers, of the miserably distracted, undermined, almost ruined Church of England; especially such who in Theory or Practice have swerved from their Duties, in casting off the Frequent Administration of the Holy Communion, with their peoples Free-Admission thereunto; and in other particulars of moment here briefly touched.



Dear reverend Christian Bretbren,  
whom I cordially honour for your  
(a) high and heavenly Calling; give (a) Rom. 1. 1.  
c. 10. 15. 2 Cor.  
5. 20. c. 6. 1.  
c. 8. 23.

me leave, with that Christian Liberty which becomes me, without any fear or flattery, to inform you; that I have for many years by-past, with a bleeding soul and mournfull spirit, taken special Notice of some offensive Deviations from, and Negligences in your Ministerial Function, (whereof many of you are guilty) which have given great Advantages to your Common Romish, and Sectarian Adversaries, and just scandal to divers of your best-affected Friends, some whereof I formerly endeavoured by seasonable,

To the over-sadly divided,

(v) in my 4. timely (b) Publications, to crash in the very shell, and  
and 12. Serious Questions, and Seasonable Vindications of them. My 16 on.

Important Questions. Suspension suspended. Independence examined. A full Reply to brief Observations.

(c) I Cor. 3 3, 4.

Not to inlarge upon your own manifold intestine (c) sad Divisions between and against your selves; which have separated you into several Opposite Squadrons, (that I say not Factions, and Battalions) of Presbyterians, Episcopalists, ( or Royalists ) Independents, Interdependents; openly, secretly warring against, and seeking to supplant each other, by the extravagant power, proceedings of illegal Arbitrary Committees, and new coyned Orders, Ordinances, Covenants, Engagements, with other Machiavilian Devices, whereby you have endeavoured to eject, sequester, suppress, vex, ensnare, ruine one another under our successive late publike Revolutions of Government. By which you have now at last made your selves mere Tenants at will, both in respect of your Benefices, Tithes, Ministry, to every New upstart power; a derision to your Popish, a prey to your Anabaptistical and other Sectarian Adversaries; who infinitely increase their Numbers, Proselytes, by these your unbrotherly feudes; and have no special Committees to restrain, eject, suppress them, but are crept into most Committees, and places of power, to vex, molest, discountenance, persecute, eject, sequester many of you, at their pleasures; and secretly encourage, countenance, abet our last insolent spreading Romish Sect of Quakers, to disturb, affright, revile your persons, Doctrine, Ministry, both in the Church, Streets, and all other places, and to publish their most rayling scurrillous Invectives against you, to accomplish your speedy extirpation by these Instruments of the Pope and Devil, which they dare not immediately attempt by themselves In which prosecuted design of your utter speedy extirpation, all Anabaptists,

misguided Ministers, &c.

baptists, Sectaries concurre, and unite their forces with the Jesuites and Popish party, as John Canne demonstrates in his Second voice from the Temple, p. 2. where he excites The Supreme Authority of the Nation, the Parliament of the Commonwealth of England, to whom he dedicates it, utterly to extirpate the National Church Ministry, Worship, Government of England; and to starve, famish all the Ministers thereof (whom he styles, Antichristian Idols) by taking away the food and maintenance whereby hitherto (and at this present) they are nourished, fed, and kept alive. In regard of which joyn desperate Confederacy against you by these your combined common Adversaries, I shall now exhort and advise you,

First of all, To lay aside and abandon all private animosities, factions, feuds, contests, and persecutions against each other; as not only unbeseeming the (d) Embassadors, Ministers of the God, Prince, Gospel of Peace; but as the most probable, unavoidable means of your own speedy destruction; as these two

(d) Rom. 10. 15  
Hebr. 13. 20.  
Isay 9. 6. Eph.  
2. 24. to 22.

Gospel Texts will assure you, Mat. 12. 25, 26. And Jesus said unto them, Every kingdom divided against it self is brought to desolation, and every City or House divided against it self shall not stand. And if Satan cast out Satan (or one Minister another of a contrary party) he is divided against himself; how shall then his kingdom (or Christs, where his Ministers are thus divided, and cast out one another) stand? And Gal. 5. 15. But if ye bite and devour one another, take heed that you be not consumed one of another. Among all the evils that afflict the body politick of the Church or State, there is none so pernicious as division, especially amongst the Ministers and chief Officers thereof, (e)

(d) See Mr.  
John Daille  
His Apology for  
the Reformed  
Churches, ch. 2.

because it strikes at the very foundation of their being, and poisons the original of their life and strength. Wherefore, I beseech you most especially to avoid, detest this destructive sin.

To the over-sadly divided,

2ly, Seeing all Ministers and Christians are speci-

(f) John 13. ally obliged by the (f) command, and will of their  
34. 35. c. 17. Master, and by their own welfare, safety, salvation,  
20. 21. 22. Eph. 4. 3. to continue inseparably united one to another, and all together  
4. 3. to 17. to make up but one harmonious Body; I shall ex-

(g) Pstl. 133. 1. host, beseech, advise you all, to (g) live and love like

(h) Pstl. 1. 27. Brethren; (h) To be all of one mind and of one Spirit,

(i) Ephes. 4. 3. striving together for the faith of the Gospel; (i) To keep

(k) Job. 13. 3. the unity of the Spirit in the bond of peace. (k) To man-

nifest to all the world that you are Christ's disciples by  
loving one another. And to pursue this pathetical ex-  
hortation of the Apostle, to cease the Contentions be-  
tween the Minister and people in the Church of Co-  
rinth, 1 Cor. 1. 10. Now I beseech you Brethren in the  
name of our Lord Jesus Christ, that ye all speak the same  
thing, and that there be no divisions among you; but that  
ye be perfectly joined together in the same mind and in the  
same judgement.

3ly, (l) Stand constantly upon your Watch, and (m)

(l) Heb. 2. 1. unite all your studies, endeavours together against the

(m) Phil. 1. 27. manifold plots, policies of Satan, and your Jesuitical, Po-

Jude 3. pish, Sectarian common Enemies, who seek nothing but

the speedy ruine of your persons, Ministry, and of our  
Protestant Religion, Church, State, being more active,  
subtle and successfull of late years in this design, than  
ever in former ages. And let their present joyned at-  
tempts, combinations against you, be a prevailing ar-  
gument to unite your affections, endeavours, studies to  
countermine them.

4ly, Avoid all carnal, Machivilian Policies, all for-

(n) Exod. 2. 6. did Compliances, and (n) base Fears of any Mor-

Mat. 10. 26. 28. tals, how great or powerful soever: And never (o) all

31. nor consent to any evils, error, unrighteous, impious

(o) Rom. 3. 8. Projects, or hypocritical designes, yea, hope that any

good may come thereby: but rather part with your lives,  
liberties, and all worldly enjoyments, than with  
a good conscience, and the truth or Ordinances

of

misguided Ministers, &c.

of God intrusted to your care.

5ly, Take Notice of some particular late failings and scandalous sinfull *Omissions* or *Neglects* in the discharge of your *Ministerial Office*, in which divers of you have been and still are very peccant.

Whereas, by our former *Liturgies* (confirmed by (p) sundry *Acts of Parliament* yet in force) the *Decalogue*, or *Ten Commandments* of God himself, (q) asserted by all or most of you to be *Moral*, and *Pernicious*, as they are a rule of *Life* and *Obedience*) were to be *publickly read in all Churches*, (as heretofore was usual) once every *Lords day*, and when ever the *Lords Supper* was administered; to the end the people might the better remember and observe them in their lives and conversations. This godly custom, hath for

sundry years together been universally neglected, and cast aside by all or most of you. By which means, the elder sort of people have quite forgotten these Commandements; the younger sort are altogether ignorant of them, and generally know not, whether there be any such Decalogue for them to learn, know, observe: their Parents, Masters, not instructing them in them in their private families as formerly; since discontinued publickly in our Chnrches; The number of *Antinomians* is hereby augmented, confirmed in their Error: the Knowledge, Sence, Conscience of sinnes against these Precepts, almost quite obliterated: And these Laws of God, with all other good Laws of the Realm, quite cast aside, slighted, scorned, violated in the highest degree, by many professed *Saints* of the highest Orb, like *Old Almanacks* quite out of date or force, especially the 5, 6, 8, and last of them, *Thou shalt not covet thy neighbours house, &c. nor any thing that is his:* now turned into an affirmative, or quite expunged out of the Decalogue of too many *English Protestants*, as well as the (r) second Commandement heretofore out of the *Papists*. And whether this o-

(p) 2 & 3 E.

6. c. i. 5 & 6

E. 6. c. i. 1 Eliz.

c. 2.

(q) See Dad,

Durham, Bp.

Andrews, El-

ton, and others

on the Comma-

nents.

(r) See Ld. f-

mabis Care.

ebism; Officium

beatae Marie,

and Popish

primers which

expunge it.

mission

To the over-sadly divided,

mission be not a sinne against Deut. 6.1. to 10. c. 18. 18. to 22. c. 4. 9, 10. Acts 13. 15. Psal. 1. 2. Iosh. 1. 8. and other Scriptures, fit henceforth to be reformed, let your own Consciences, with all Protestant Commentators on these Texts, and the *Decalogue* resolve you.

2ly, Whereas the Summary Heads of the Christian Faith, comprised in antient *Creeds*, (made, (1) used prian de Sym- in the Primitive Church, and continued in all Christi- bolo, Dr. Jack- son, and others son, and others on the Creed: usually repeated by the Ministers and people in all our and all'antient Churches heretofore, when ever they assembled to Greek and La- worship God on *Lords-dayes*, and other *Festivals* or tin Liturgies. times of *Devotion*; This Godly, profitable Christian practice, hath been generally disused and set aside by most of you for sundry years together: whereby the old Principles of our Christian Faith and Creeds, are quite forgotten, or neglected by the ancient sort, and unknown to the younger people, (not instructed to learn or repeat them by heart as formerly, by their Parents and Masters, since disused in our Churches by Ministers) and a world of *New Faiths, Heresies, Blasphemies, Errors*, have been set up and vented in opposition thereunto, destructive to the very Foundations of our Religion. Now whether this Omission be not a great Misdemeanour or Oversight in you, repugnant to the 1 Cor. 15. 1. to 8. Hebr. 5. 12, 13. c. 6. 1, 2, 3. 2 Pet. 1. 12, 13, 15. c. 3. 2. and other Texts, let all Old and New Expositors on the *Creed*, determine, and your own Consciences judge?

3ly, Whereas by the Laws of our Land, confirming the *Book of Ordination*, and the Liturgies of our Church, all our Deacons, Ministers, formerly on *Lords dayes* and other times of publike Divine Service, were specially obliged to read certain *Psalms*, with one *Chapter* of the *Old Testament*, and another out of the *New*, in the *Church*, for the peoples better edification and instru-

instruction in the *Scriptures*, and encouragement to read them diligently in their Families and private Closets ; yet now of late years, contrary to their Solemn Promise at their (t) Ordinations, diligently to read the Canonical Scriptures of the Old and New Testament to the people assembled in the Church, and contrary to Exod. 24. 7. Deut. 6. 1. to 10. c. 1. 18. to 22. c. 31. 12, 13. Josh. 8. 34, 35. 2 Kings 23. 1, 2, 3. 2 Chron. 34. 29, 30, 31. Neh. 8. 1. to 19. c. 9. 1. 3. c. 13. 1. Isay 34. 16. Ier. 36. 6, 10, &c. c. 51. 61, 62. Luk. 4. 16, 17. Acts 13. 15. c. 15. 21. 31. 2 Cor. 1. 13. Eph. 3. 4. Col. 4. 16. 1 Thess. 5. 27. Rev. 1. 3. c. 5. 4, 5. 2 Cor. 3. 14. 1 Tim. 4. 3. contrary to the practice of Gods own people the Jews, of Christ himself and his Apostles ; of the Primitive Fathers, Councils, Church, Christians, as (u) Bishop Jewel proves at large, of all (x) Protestant Churches in foreign parts ; the Practice, Canons, Rubricks, and Liturgies of our English Church, and command of God himself in the forecited Texts, most of our Independent Ministers have wholly cast off the reading of His Reply to all Psalms, Chapters of the Old and New Testament in Hardings, Art. their Churches and Meetings ( more particularly in 3. divis. 6. p. 118. and Artic. Pendennis Castle in Cornwall, where there was not one 15. Of reading Chapter, Psalm either sung or read , during my near the *Scriptures*, two years close imprisonment, in their Meeting-house 2. 383. &c. there;) yea, many Presbyterians and other Ministers (v) Harmony of Confessions, have overmuch failed herein, reading only either one sect. 10. to 16. Chapter out of the Old Testament or New, and sometimes only one Psalm, without a Chapter, now and then on Lords dayes, and other Publick Dayes of worship. By which ill president, the generality of their people (especially such who cannot read) are become wholly ignorant of the *Scriptures*, and made a prey to every inducer ; the constant reading of the *Scriptures* in privat, is much neglected ; the *Scriptures* themselves much slighted; yea many turned professed Anti-Scripturists, rejecting the Old and New Testament both together ;

To the over-sadly divided,

and others who retain the New Testament, have quite rejected the old, as nothing appertaining to Christians; though a chief part of the Churches foundation, & approved, enjoyned to be searched, studied, ready by Christ himself and his Apostles in the New Testament, Mat. 5. 17. 18. c. 7. 12. c. 22. 40. c. 26. 56. Mar. 1. 2. Lu. 1. 70. c. 16. 26. 31. Acts 3. 18. c. 10. 43. c. 13. 15. 27. c. 26. 22. 27. c. 28. 23. c. 17. 2. 1. c. 18. 24. 28. Rom. 1. 2. c. 16. 26. Ephes. 2. 20. c. 4. 11, 12. 13. 1 Pet. 1. 10, 11. 2 Pet. 1. 19, 20, 21. c. 3. 1, 2. with other expresse Gospel texts. And is not this a grosse sinful Omission now fit to be repented of and reformed by you all, having produced so many sad effects, and complying too much with

(y) Bish. Jew  
els Defence of  
the Apology,  
part. 5. ch. 9.  
divis. 1. p. 499.

like reading of the Scriptures to the people in their mother Tongue, The instinct and work of Satan?

4ly, Many Ministers and Congregationt (especially Independents and Anabaptists) have wholly cast off the Singing (as well as reading) of Psalms, Hymnes, and Spiritual Songs, not only contrary to the (z) precepts of God, and Practice of the Saints in the Old Testament: 17. Deut. 31. 19 but of Christ himself, his Apostles, Saints, Church in the New, Luke 1. 13, 14. Mat. 26. 30. 1 Cor. 14. 15. Ephes. 4. 1. Chron. 29. 27. 5. 17. Col. 3. 16. Heb. 2. 12. Iam. 5. 13. Rev. 15. 3. Ps. 18. 1. P. 92. c. 5. 9. c. 14. 3. And is not this a sin fit to be redressed by those who are guilty of it? unlesse they deem say 5. 1. c. 26. 1. 1. 30. 39. c. 35. 10. c. 38. 10. A. Calamities such, as deserve to turn all our Psalms mos 8. 23. c. 8. 5. into Lamentations, and Songs into Howlings, Amos 8. 10. Ezech. 26. 13. Iam. 7. 9.

5ly, Whereas our Ministers heretofore by our Councils, Canons, Liturgies were obliged to Catechise and instruct their younger Parishioners in the Lords Praier, Creed, ten Commandements and Principles of Christian Religion; and made a Conscience to perform it on Lords dayes and other Seasons in the Church, to the great edification and corroborations of their People against

gainst Heresies, Sects, Errors, Vice; The generality of Ministers of late years have either totally rejected, or in a great measure neglected this part of their Ministerial duty; contrary to Gal. 6. 6. Heb. 5. 15, 16. c. 6. 1, 2, 3. Deut. 6. 1. to 10. and other expresse Scriptures. Whereby Parents and Masters have for the most part given over this duty in their Families; and so the people being generally ignorant, uninstructed, unsettled, ungrounded in the Principles of Religion, are (a) tossed and carried to and fro with every wind of doctrine, made a prey to all sorts of Sectaries and seducing Spirits, and divided from our Churches into different separated Conventicles, almost past hopes of reducing to the truth and unity of the Gospel. How necessary it is therefore for all peccant Ministers to reform this Sin, let the Preface to Mr. Crook's Guide, and others who have written of the Utility and Necessity of Catechising, inform them.

6ly, Some Ministers (especially Independents) have (contrary to Luke 9. 62. Rom. 1. 1. Heb. 7. 23, 24.) (b) See a Treatise of a Letter and Function, preaching only now as gifted Brethren, not as Ministers of the Gospel; and others of them have either overmuch neglected or scrupuled the baptizing of Infants; especially (c) of those who are not of their own Independent Congregations; Which how repugnant it is to the precepts and Presidents of Christ and his Apostles; How scandalous to our Protestant Church and Religion, how advantagious to our Papal, Anabaptistical, and other Sectarian Common Enemies, let Mr. (d) Seaman, Mr. Baxter, Mr. Hall and others, who have written largely on these Subjects of late times resolve them; and themselves now reform with penitent hearts.

7ly, The thing I shall here principally charge upon the consciences of hundreds of Ministers guilty of this Sacreligious Crime, is, their many years wilfull discon-

(a) Eph. 4. 14.  
(b) Jam. 1. 6.

(b) See a Treatise of a Letter and Function, preaching only now as gifted Brethren, not as Ministers of the Gospel; and others of them have either overmuch neglected or scrupuled the baptizing of Infants; especially (c) of those who are not of their own Independent Congregations; Which how repugnant it is to the precepts and Presidents of Christ and his Apostles; How scandalous to our Protestant Church and Religion, how advantagious to our Papal, Anabaptistical, and other Sectarian Common Enemies, let Mr. (d) Seaman, Mr. Baxter, Mr. Hall and others, who have written largely on these Subjects of late times resolve them; and themselves now reform with penitent hearts.

(c) Mr. Henry Burton's Vindication.

(d) His Vindication of the judgment of the Reformed Ministers, & Plantation Divines, concerning Obedient 1647.

To be over-sadly divided,

tinuance of the frequent publike celebration of the Lords Supper to their Parishioners ; against the very essential duty and Office of their Function, as Ministers of Christ, and Incumbents of Parish Churches, the Precept and President of Christ himself, the Practice of the Apostles, Primitive Church, Fathers, Christians, and all former Churches, Ministers of Christ throughout the World; the Canons, Decrees, Injunctions, Laws, Statutes of our own and foreign Church's, States in all ages, and the very Directory it self; as I have (e) elsewhere, and shall here more largely manifest. By which Negligence and Omission, I shall desire them now at last most sadly to consider,

(e) *My Suspicion suspen-*

*ded; A legal*

*Resolution of*

*2. Important*

*Questions; A*

*New Discov'ry*

*of some Romish*

*Emissaries and*

*Popish Errors.*

1. That they rob God himself of one chief publick Ordinance, and part of his solemn worship.

2. That they rob Jesus Christ himself of one of his instituted Sacraments, whereby they should principally shew forth the benefits, fruits, and memory of his death, till his Second coming, 1 Cor. 11. 25, 26.

3. That they rob their Churches and people of the inestimable benefits, comforts of Christs most blessed Supper. Wherein they are more culpable, sacrilegious and injurious to Christs Institution and their people, than the Sacrilegious Popes and Popish Priests, who administer this Sacrament to themselves in both kinds every Masse, and give the People the Consecrated Bread in all places, once a year at least, and the Cup too in some places, by special (f) dispensations : whereas they deprive themselves and their people wholly of both parts of this Sacrament for sundry years, and will not dispence it to them at their and others earnest intreaties.

4. That herein they give as high, as grosse, as sinful a Non obstante to Christ himself, the Primitive Church and Fathers, in casting aside this Sacrament of the

(g) *Sessio 13.*

*Surius Concil.*

*Tom. 3. p. 822,*

*822.*

Lords Supper for so many years together; as the (g) Council of Constance did, when it took away the use of the

Chp.

Cup only from the Lay-people ; and hereby justifie, imitate, exceed this their Sacrilegious, Antichristian practice.

5. That hereby they sinfully neglect, renounce one principal essential part of their Ministerial function and pastoral duty, which they were purposely ordained Ministers, and presented to their Parochial Cures and Benefices diligently to discharge, (as I have (b) elsewhere manifested at large) to wit, to administer this Sacra-  
ment to their people.

6. That they herein pointblank oppugn, contradict the (i) constant practice of the Primitive Church Fathers, Christians; who usually administered the Holy Communion to all their visible Church-members every Lords day; with the constant usage of all the Churches of God throughout the world, in all former ages till this present, who prescribed, practiced the frequent celebration thereof, as a necessary, usefull, and most comfortable duty.

7. That herein they have in a great measure imitated the tyranny and practice of Pope Innocent the 3d. and the Popish English Clergy under him; who interdicting the whole Realm of England, Anno 1208. (by reason of differences then risen between King John, the Archbishop of Canterbury, and other Prelates) for 6 years, 3 moneths, and 14 days space; thereupon through the Clergies obstinacy cessaverunt in Anglia omnia Ecclesiastica Sacramenta prater solummodo Confessionem, & viaticum in ultima necessitate, et Baptisma parvulorum, ad unrestaurabile damnum Ecclesiae, tam in temporalibus quam spiritualibus, as (k) Matthew Paris and others inform us: The King hereupon by special Writs and Parents, commanded William of Cornhill, Joseline of Cornwall and others, to seise all the Lands, Goods, Livings of the Archbishops, Bishops, Abbots, Priors, Religious Persons, Clerks and Priests, that should from the Monday next before Easter refuse to celebrate

(b) A Legit. Resolution of  
two important  
Ques. H. 1.  
way of Con-  
sideration. fol. 10.  
to 16.

(i) See my  
Suspension in-  
tended. Tho.  
Beacons Cate-  
chism.

(k) Hist. Ang.  
l. c. An. 1208,

240. Met. Par-  
k. Antiq. Ec-  
cl. f. Brit. p. 143

142. &c. God-  
win Catalogue  
of Bishops, p. 62

63. &c. Fox  
Acts and Mon.  
Vol. I. p. 324;

326. &c. Ho-  
Grafton and o.  
thers in the  
life of King

To the over-saaly divided,

divine Service and Sacraments to the people ; and confiscated them all as forfeited to his Treasury : Being driven to use such austerity and sharpnesse against them, to enforce them to perform their Pastoral charge ; as (l) Mr. Fox records out of the Clause Roll of 9 Johannis in the Tower of London. And have not many whole Parishes, Cities, and Dioceses, well nigh for as long a space or more, been actually interdicted in like manner, by sundry obstinate Ministers, from all Ecclesiastical Sacraments, except baptizing of Infants, ( and some of them from that too ) and from the administration of the Lords Supper to such as lie at the point of death, which was not denied to any during that long Papal Interdict ? And do they not deserve then, as severe a seizure of their Benefices, Lands, Goods for this their wilful neglect of their Pastoral duty for so long a season, as the Popish Clergy then incurred for their negligence, obstinacy, and fear of the Popes displeasure ?

Sly, This Crime and Neglect of theirs is highly aggravated by sundry circumstances, which instead of justifying or extenuating, doth elevate it to the highest pitch.

1. It hath been carried on and acted by special Confederacies, Combinations amongst most Ministers guilty thereof ; who have had sundry publike and privat meetings, yea some days of Humiliation ( which is worse )

(m) *Sessio 13. Surius Concil. Tom. 3. Fox. Vol. 1. p. 783.* [n] *Dr. Drakes Journay, Mr. Collings Juri-dicall suspensi-on, & others.* [o] *See Gorson, & D. Featies Grand Sacri-leg of the churc-h of Rome.*

to carry on this Sacrilegious design ; as the Popish Priests and Prelates formerly had, for the Sacrilegious taking away of the Consecrated wine from the Lay-people in the (m) Council of Constance.

2. They have justified it both in (n) Presse and Pul-pit, as not only Lawful and Necessary, but their bounden duty ; yea the will and appointment of Jesus Christ, as the (o) Popish Priests have justified their half Communion, and taking away the Cup.

3. They have miserably wrested, perverted, tortured many Sacred Texts of Scripture to warrant this their Sacrilege,

misguided Ministers, &c.

Sacrilege, as the Popish Priests have done to justify their depriving the people of the Sacramental Cup.

4. They have printed, preached against the [p] ex-<sup>[p] My short  
presse Letter of the Scripture, all Antiquity, the Arti- 4. Sermon Ques-  
cles, Homilies, Liturgy and these Writers of our Church, stions p. 17. to  
and Confession of the Council of Constance it self, That <sup>stions p. 17. to</sup>  
<sup>29. C. 47.</sup>  
our Saviour never administered the Sacrament to Iudas,  
but only to the other xi. Apostles; to justify their Sacri-  
lege by this palpable untruth.</sup>

5. They have cast most vile aspersions upon this most blessed Sacrament, to justify their practice, and deterre the people from it; stiling it frequently in their

Pamphlets, Sermons; [q] Deadly poysen: A Cup of [q] A Brother-  
poysen, which will poysen and kill mens souls. An Ordin-<sup>[q] And Friendly  
cease, p. 6. 7.  
An Antidote p.</sup>  
nance of Christ, which hath no efficacy spiritually to quick-  
en, regenerate or convert men, but only to confirm such <sup>6. [See My  
first vindication,</sup>  
who are already regenerated and really converted. And <sup>caution, p. 28, 29.</sup>  
asserting, That it belongs to none but real Saints, and <sup>35. J. D. Drak's  
Breviary, and  
others.</sup>  
such as are truly sanctified; and not to all visible Mem-  
bers of the visible Church able to examine themselves.

6. They have pleaded [r] tendernesse of Conscience, Duty; and partaking with unworthy Communicants in <sup>[r] D. Drak's  
Mr. Collins, &  
others</sup>  
their sins, to justify their Non-celebration of this Sa-  
crament, which both in Conscience and Duty they  
are obliged duly to celebrate; and by not doing  
whereof they are not only partakers, but Authors, abet-  
tors, persuaders of their peoples sinful contempt and  
neglect thereof.

7. They have deprived many thousands of Gods dear, precious real Saints of the *inestimable benefits*, *comforts* of, strength and growth in grace by this most heavenly Ordinance, to whom they confess it doth of right belong, and debarred themselves also from it, for sundry years together, only for fear such whom they deem ignorant, scandalous, should partake thereof. And is not this the extremity of injustice, impiety, uncharitableness, to debar Gods Children, and Christs invited.

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invited Guests from his Table, only for fear some unworthy or unbidden guests should intrude thereto? Certainly this is diametrically contrary to the [ / ] Of-

[ / ] Luke 12. office of every Good and Faithfull Steward whom the Lord hath made ruler over his household to give them their portion of meat in due season; who cannot expect a blessing, but curse from his Lord when he cometh, and that he should cut him in pieces, and give him his portion with unbelievers.

8. Some of them are grown so inveterately and transcendently malicious against the frequent publike administration of the Lords Supper, that they deem, prosecute it as a scandalous Crime in other Ministers, for which they deserve to be sequestred and suspended from the Ministry: Some Ministers in Surrey, Middlesex, and other places having lately been prosecuted, yea sequestred and put out of their Livings, and those of the late Kings party all silenced and prohibited to administer the Sacraments at once, principally upon this account. When as those Ministers rather deserve suspension both from their Office and Benefice, as Scandalous, who have wilfully neglected the celebration of this Sacrament for sundry years, and are guilty of all the premised aggravations of this their Sin and Sacrilege.

Now Dear Brethren, I beseech, I adjure you in the Name and Fear of God, without prejudice or partiality, to reflect on all these premises, so far forth, as any of you are really guilty of them; and now at last to behold, consider, lament, repent, reform these transcendent Exorbitances and Excesses, into which the Policy of Satan, the pravity of your own hearts, the ambitious affectation of a New Ecclesiastical Iurisdiction over the Sacraments of Christ himself, and the Consciences of your flocks ( the sourse of this New Sacrilegious extravagance ) have hurried you by degrees: and [ t ] be no more stiffnecked in the obstinate neglect, defence, or excuse of all or any of them; Which I have faithfully repre-

*misguided Ministers, &c.*

represented to your view in their proper colours & just aggravations; not with the least intention to cast any reproach or infamy upon your Persons, or Ministerial Function (which I cordially honor, reverence, and have ever supported, defended to my power;) but the more effectually to convince you of the greatness, sinfulness of these your Errors and Deviations whereinto you have lapsed of late years; and for which especially (in my weak apprehension) God hath brought so much neglect, contempt, reproach upon, and opposition against your persons and calling, more than in former ages; of which you all now so much complain in Presse and Pulpit, not without just cause: You all well know, (n) That the kicking at Gods sacrifice and offering which he commanded, and despising of God therein, was that which made Elyes sons and their Ministry to be lightly esteemed, and brought ruine on them and their families, and caused God to translate the Priesthood from them unto Samuel. Yea, you cannot but take notice of Mal. 2. 1, 2, 8, 9. And now, O ye Priests, this commandement is for you. If ye will not hear, if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and will even curse your blessings; yea, I have cursed them already, because ye do not lay it to heart, Behold, I will corrupt your seed, and spread dung upon your faces, &c. Ye have departed out of the Way, ye have caused many to stumble at the Law, ye have corrupted the covenant of Levi, saith the Lord of hosts: Therefore have I also made you contemptible and base before all the people, according as you have not kept my ways, but have been partial in the Law. And may you not then conclude from these two Scriptures; That your kicking against the Sacrament of the Lords Supper, and casting this offering quite aside, which Christ commanded you frequently to celebrate, with your departing out of the way in all the forementioned particulars (which hath caused many to stumble at the Law) are the prin-

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principal causes, that have moved God to make you thus contemptible and base before all the people? Yea, hath not your casting off the Lords Supper for so many years, occasioned many of the people to cast off all other Ordinances, Sacraments? encouraged the Anabaptists to cast off Infant-baptism; and thousands to reject both your Ministry, Churches, and to turn Anabaptists, Seekers, Quakers, Ranters, Independents, Papists; and some professed Atheists? I shall therefore apply that wholesome advice of our Saviour to the Angel of the Church of Ephesus, unto you, at this season, Rev. 2. 5. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else (you may justly fear what follows) I will come unto thee quickly, and will remove thy Candlestick out of its place, unless thou repent.

Now because Christs own institution, practice, and the practice of his Apostles recorded in the word, is the (x) only rule you ought to follow in the admission of your Parishioners and people to this Sacrament, and your administration thereof unto them; give me leave to propound these Observations to you from them, which through Gods blessing may rectifie both your Erronious judgements, consciences, practices in secluding others from the Sacrament, without any Gospel grounds.

(y) Mat. 26. 26.  
20. 30. Act. 2. 34.  
22. 19. 26. Luke  
22. 8. 19. 23. 1  
John 11. 23. 24.  
25. 1. It is clear, that (y) Jesus Christ himself secluded none from this Sacrament of his body, either for ignorance or scandal; but admitted all his disciples to it at first, without any pre-instructions that we read of, either of its nature or use, but what is recorded in the very institution it self, done sodenly after the passover, as they sat at Table. That all his disciples were then ignorant of the Article of his resurrection from the dead,

\* Mat. 26. 19. c. and would not believe that he was risen, within 4. dayes  
26. 32. 27. 63. after he administered this Sacrament to them ( though  
Mat. 8. 31. Lu. 28. 33. c. 24. 25. he \* oft foretold them he should rise again the third day,  
26. 45. 46. and

and the Prophets also predicted it) as is clear by Mat. 28.  
17. Mar. 16. 11, 13, 14: where Christ himself appeared  
to the eleven, and upbraided them with their unbelief and  
hardness of heart, because they believed not them that  
had seen him after he was risen, upon their double testi-  
mony to them; whose words seemed unto them as idle fa-  
bles, and they believed them not, Lu. 24. 11, 12. 21, 22,  
&c. 37, 41, 46. John 20. 24, 25. to 30. Yet he admit-  
ted them all to his Supper, though thus ignorant and  
unbelieving. And as he admitted all his Disciples,  
though thus ignorant: so he likewise admitted *Iudas*  
himself, though a (z) Devil, a Thief, a Traitor, a Sel-  
ler of him to the Jews for money, a Son of perdition, yea  
cast away, and Christ then knew him to be such a [z] Mat. 26.  
wretch. 71. c. 18. 2, 3, &c. c. 17. 12. 14 15 15. 47,

21. It is most evident, that (a) all those whom Christ admitted to eat the Passover with him, he likewise admitted to receive this Sacrament of his Last Supper, without excluding any of them. But all circumcised Persons whatsoever, as well unregenerate, ignorant, or scandalous, as the most regenerate, knowing and holy Saints (if not totally cut off from the Congregation, and legally, not morally unclean) were admitted to eat of the Passover, Exod 12. 3, 4. 43. to 50. Deut. 16. 2. &c. Josh. 5. 10. 2 Kings 23. 21, 22. 2 Chron 30. 1. to 26. c. 35. 1. to 20. Ezra 6. 19, 20, 21. 1 Cor. 10. 11. 3, 4, 5, Therefore all such Christians and Church-members (if not actually cut off by Excommunication from the Church) ought, by Christ's own practice, to be admitted to the Lord's Supper, 1 Cor. 10. 16, 17, 18.

3ly, We read of no special Preparation Sermon made by Christ to fit his Disciples to receive this Sacrament: of no Classis or Presbytery appointed by him to examine their faith, knowledge, graces, preparation, worthiness, fitness before they were admitted to it; or to exclude them from it, if adjudged unworthy, ignorant, or scandalous by them. Of no such extraordinary pre-

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[b] See The Practice of Piety, Mr. Rogers of the Sacrament. D. Drakes Boundary, Mr. Collings Juridical suspension.

paration, prescribed to them ere admitted to receive it, as is now (b) peremptorily exacted, prescribed, as absolutely necessary ere men must approach, or be admitted to receive it; and no other preparation or self-examination then was requisite for the receiving of the Passover, or other daily holy duties. All which our Saviour, no doubt, would have absolutely prescribed at his first institution and celebration of this Sacrament for a pattern to all succeeding ages, if so absolutely necessary, as some over-rigid Ministers (now wiser, holier, and more scrupulous than Christ himself, the Author of this Mystery) now affirm in Press and Pulpit, without any precept or president from their Lord and Master Jesus Christ, but their own fancies.

4ly, It is apparent from the 1 Cor. 10. 16, 17. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one bread: For we are all partakers of that one Bread: That all the believing Corinthians and Members of the visible Church of Corinth (except the

[c] 1 Cor. 5. 7. (c) incestuous Corinthian excommunicated from the Church and all other Ordinances as well as this) did receive the Lords Supper usually together: Yet many of them were very ignorant; yea mere babes in Christ, whom the Apostle fed with milk, and not with strong meat, being not able to bear it; and some of them denied the resurrection of the dead, or were ignorant of it, 1 Cor. 1, 2, 3. c. 7. 10, 11. c. 14. 38. c. 15. 12, 13. &c. Others of them were in a great measure scandalous: In going to Law with their Brethren before unbelievers, for which he reprimands them, 1 Cor. 6. 1. to 8. Others of them guilty of Adulterie, lasciviousnesse, fornication, ch. 6. 18, 19. c. 10. 8. 2 Cor. 12. 21. Others of them spiritually proud, and puffed up with their knowledge, who did eat things sacrificed to Idols in Idols Temples, and scandalized their weak brethren, ch. 8.

1. 2, 7, 8, &c. c. 10, 22, 23, 28, 29, 30, 32, 33. Others of them withheld due maintenance from Paul himself & these other Ministers who instructed them, ch. 9. 6. to 20. Besides, their men and women were very disorderly in their publick assemblies, and came together not for the better, but for the worse, for which he reprehends them ch. 11. 3. to 34. and ch. 14. throughout. More particularly, when they came to receive the Sacrament of the Lords Supper they were very disorderly, in not receiving it all together, and tarrying not one for the other ; in despising and not relieving their poor Brethren, and not eating with them ; yea some of them were drunken when they came to receive ; and they were also full of schisms, contentions, factions ; some being for Paul, others for Apollos, others for Cephas, &c. 1 Cor. 11. 16. to 34. 1 Cor. 3. 1, 2, 3. Yea, the Apostle writes expressly that he could not speak unto the generality of them, as unto spiritual, but unto carnal, even as unto babes in Christ, being carnal and walking as men, chap. 3. 1, 2, 3, 4. Yet notwithstanding all these disabilities, sins, scandals, they were then freely admitted to the Lords Table, and not secluded from it. And though the Apostle reprehends them in this Epistle for their ignorance, these other vices sins and disorders in their meetings ; yet he gives no order to their Ministers or Presbyteries to seclude them from the Sacrament till better instructed, prepared, and reformed in their lives ; but only admonisheth them, to reform those their abuses themselves ; to judge and examine themselves before they eat and drink of the Lords bread and cup ; because otherwise they shall eat and drink Judgement to themselves, and bring Gods temporal Judgements of sickness and death upon them : yet no way dehorts them from constant and frequent reception of this Sacrament by reason of this danger of unworthy receiving, which they must take care to reform, 1 Cor. 11. 33, 34. but in no case omit the duty, being Christs prescribed Ordinance, to shew forth his

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death till be come , Verse 25, 26.

From which only Texts and Presidents in Scripture, relating to this Sacraments institution and reception, it is most clear to my judgement and conscience,

1. That Ignorance in Church-members and baptized Christians of years of discretion, is no sufficient cause to debarre them from the Lords Supper, no more than from the preaching of the word. The reason is most clear, because Christs Supper ( as (d) Augustine, (e) Bishop Jewel, (f) Thomas Becon, and others resolve ) is both a visible and audible Sermon, Word, and the Priest therin preacheth and declareth the death of the Lord, with the fruits and benefits of his passion to the Communicants, to instruct, teach, edifie them thereby ; as he doth by his other Sermons, reading and preaching of the word at other seasons. Therefore the best and readiest way to instruct and reform the peoples ignorance,

\* See Mr. John Williams, ex his Second Indication of Free admission, p. 28. to 33.

2ly, That no scandalous sins, crimes, unregeneracy, or want of spiritual, saving graces, ought to seclude any external Christians or Church-members from the Lords Supper, no more than from hearing of the word, prayer, thanksgiving, fasting, reading the Scriptures, or any other publick or private duties of Gods worship : Because they are peremptorily (g) commanded to perform this duty in remembrance of Christs death, and thereby to shew forth his death till he come, as well as to hear, read, pray, fast, praise God, and the like, from which no sin, nor unpreparednesse may exempt, or excuse any man ; yea it is a far greater, and more dangerous sinne, wilfully to neglect, omit, contemn the performance of this or any other holy duty, than sinfully to perform and set ab out it, there being a total disobedience in the

(g) 1 Cor. 11.  
24, 25, 26  
Luke 22. 19  
See before, p. 50.

vne,

one, but a partial obedience at least (through a failing in the due manner of performance) in the other. Which I wish all Ministers and Christians would now sadly consider: And so much the rather, because the *Apotle* and Spirit of God in this Epistle (pointblank against Dr. Drakes, Mr. Collins, and others conclusions thence) make the *Corinthians* scandalous sins forementioned, their resort to, and eating meats offered to Idols and Devils in their Temples (a more scandalous crime than any English Christians are now guilty of) not a ground to seclude them from the *Lords Table, Supper, Temple*, as unfit to communicate with other Christians; but presseth their frequent participation of the *Lords Table*, and resort to his *Temple*, his Ordinances, as the strongest argument to dissuade, reclame them from these scandalous sinnes; Witnesse these expresse words, 1 Cor. 10. 14. to 24. *Wherfore my dearly belived, ife from Idolatry, I speake as to wise men, judge ye what I say: The Cup of blessing whch we blesse, is it not the communion of the bloud of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread; For we are all partakers of that one bread. Behold Israel after the flesh, are not they whch eat of the Sacrifices partakers of the Altar? What say I then? that the Idol is any thing, or that whch is offered in sacrifice to Idols is any thing? But I say, that the things that the Gentiles sacrifice, they sacrifice to devil, and not to God: and I would not that ye should have fellowship with Devils.* (Mark this inference, and that which follows) *Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lords Table, and of the Table of Devils, &c.* In which clause the word *cannot*, is not taken physically or naturally (for they did actually eat, drink of the Table, Cup of the Lord and Devils, for which he reprehends them:) nor of a moral or spiritual cannot, as some interpret it; that is, *You cannot lawfully*

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fully, or spiritually, of right, drink of the Lords Cup, or be partakers of the Lords Table, but ought to abstain or be secluded from them, so long as ye partake of the Cup and Table of Devils ; which is clearly contradicted as false

\* Such a canon as we read gical<sup>\*</sup> cannot ; That is, You cannot (in reason, duty, justice, convenience, experience) drink of the Cup, and partake of the Table of Devils, or go to Idols Temples ; but flee from Idolatry, and not have fellowship with Devils ; because you all drink the Cup of the Lord, and are all partakers of the Lords Table, and of that one bread, which is the Communion of the Body of Christ. Which argument is thus seconded, enforced in the 2 Cor. 6. 14, 15, 16. Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? or what concord hath Christ with Belial ? or what part hath he that believeth with an Infidel ? And what agreement hath the Temple of God with Idols ? For ye are the Temple of the living God ; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you, &c.

A full Exposition of and Commentary on this former Text. Therefore by the Apostles own argument and resolution, the most scandalous Church-members, if not actually excommunicated, not only may, but must, yea ought to be admitted to the Lords Supper, and not secluded from it ; and their participation thereof ought to be thus enforced on them by Ministers, as the strongest argument, and most prevailing reason, motive, to reclaim them from their scandalous Sins ; which have no rational fellowship, communion, concord, part, agreement or consistency with such a sacred Ordinance, but ought to be abandoned as most incongruous, unsuitable, and repugnant thereunto, and to their Christian profession.

profession. Which is more agreeable to the will, mind of Iesus Christ, and will be far more effectual upon the Souls, Consciences, lives of scandalous Sinners, than their many years sinfull seclusion from this Sacrament, which doth but harden them in their scandalous sins, and cause them to have more fellowship with Devils in their works of darkness, than ever they had before their seclusion from the Lords Supper.

3ly, That all visible Church Members as visible, have an equal external right of admission to this Sacrament, and ought all equally to receive it in common, without any seclusion, when administred, being that wherein *their common Christian communion principally consists, and is testified unto the world*: whence it is sti-<sup>I Cor. 10. 16.</sup> led \* *The Communion*, and no other Ordinance but it <sup>Here p. 5. &c.</sup> so termed. Therefore there is no *Classis, Presbytery,* or other Church Officer appointed by Christ or his Apostles, to suspend or seclude any Church member from it, but rather (if any such Classis or Officers there be) to incite and invite them to it, when negligent to receive it: *Isay 55. 1, 2. John 7. 33. Rev. 22. 17.*

4ly, (b) That though preparation Sermons to the Lords Supper, to instruct and prepare the people for the [b] <sup>See the</sup> more devout and diligent receiving, are commendaable, <sup>Dit. Eliz.</sup> profitable, usefull, especially where the people are ignorant, careless, and backward to receive it. And although an extraordinary self-examination, preparation, humiliation and repentance be very profitable, advantagious, comfortable to such who have time and means sufficient, before they approach to this Supper of the Lord; yet they are not so absolutely necessary as (i) [i] <sup>M. Rogers,</sup> many now assert them in print, and Discourse; nor the want of them a sufficient cause for any persons to debar themselves, or for Ministers or Presbyteries to seclude others from this Sacrament; There being no other, no greater preparation, qualification, or higher degree of

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faith, love, charity, repentance, devotion, and other Christian graces, required in our approaches thereunto, than unto other publike and private Ordinances of Gods worship, for ought appears by Scripture. And that self-examination required of Christians when they receive this Supper by the Apostle in the 1 Cor. 11. 28. is required of all Christians at other times and seasons by the same Apostle, 2 Cor. 13. 5, 6, and of all Saints, long before this Sacrament instituted, as a constant and daily duty, especially in times of affliction, and approaches to God in other holy duties, Lam. 3. 39,40. Psal. 4.4. Ps. 119. 52. Hag. 1. 5. Prov. 6.6. Jer. 8.6,7. Eccles. 5.1.

5. (k) That the Ministers administering the Sacrament to an ignorant, scandalous, or unworthy Communicant, who eats and drinks judgement or damnation to himself thereby, doth no wayes make him guilty of his sin, or unworthy receiving; for then Christ and the Ministers of Corinth should have been guilty of Judas and the Corinthians unworthy receiving. The reasons are apparent, 1. Because the administration of it is the (l)

(k) See my *Vindication of 4 Serious Questions.* to an ignorant, scandalous, or unworthy Communicant, who eats and drinks judgement or damnation to himself thereby, doth no wayes make him guilty of his sin, or unworthy receiving; for then Christ and the Ministers of Corinth should have been guilty of Judas and the Corinthians unworthy receiving. The reasons are

(1) Luke 12. 42 Ministers bounden duty ; and the receiving, the receiving  
c. 22. 19. 1 Cor. vers ; but the unworthy receiving, his own Sin alone,  
10. 16, 17. c. and personal crime, to which the Minister is no party  
11. 23, 24, 25,  
26. c. 9. 16, 17.  
c. 4. 1, 2. or accessory, no more than the rider guilty of his horses halting, stumbling ; or the Musician of his instruments jarring ; or Schoolmaster of his Scholars blots, or misframing of his Letters ; or the Physician or Chirurgeon of their Patients distempers or disorders which hinder the good operation of his wholesom medicines. Or the Minister guilty of the peoples unprofitable hearing, when (m) the Word becomes unto them the savour of

(m) Fzech. 2. death unto death, and a means of their obduration by their  
1. to 8. 2 Cor. own defaults. 2ly, Because the good successe of the Sa-  
2. 15, 16. Hebr. crament, and all other means of Salvation, (n) depends  
4. 2. 7. not on the Minister, but Gods blessing on them, and the  
(n) 1 Cor. 3. 6, peoples due receiving of them. 3ly, Because the  
7. 8. Heb. 4. 1,  
2.

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Ministers are unto God a sweet savour of Christ in them that are saved, and in them that perish, as well in administering the Sacraments, as preaching the Gospel, 2 Cor. 2. 14, 15, 16. they being both ordained by God and

Christ himself, as well to be (o) savours of death unto death (o) 2 H. 2. 34. c.  
in a secondary and accidental respect, to magnify his justice 8. 18 c. 20. 18.  
towards those who unworthily receive, abuse or contemn 1say 8. 14. 15. c.  
them; as to be a savour of life unto life to them who receive 28. 16. Rom. 9.  
them worthily, to the magnifying of his free grace 2os Mat. 10. 14. 15.  
wards them. Wherefore there can be no real ground 6. 21. 44. Mar.  
or scruple of conscience left for Ministers, not to administer 16. 15, 16. Iohn  
it freely unto all Church members, but only meer 15. 22. Ezech. 2.  
design, to erect a new Jurisdiction and Presbytery, to 3. 10 9. 1 Cor.  
seclude men from this Sacrament only, under a pretext 11. 25. 10 30.  
of conscience. 2 Cor. 2. 15, 16.  
Heb. 6. 6, 7, 8.

5ly, That (p) no scandalous sin whatsoever doth directly and properly of it self debarre Christians from the Sacrament, or any other publike Ordinances or private duties. (the best ordinary means prescribed by God to cure and heal their sins, convert and reclaims them from them;) 21. Zep. 2. 1. E-  
Sacrament, or any other publike Ordinances or private 2ch. 6. 1. to 9.  
duties. (the best ordinary means prescribed by God to cure 2. 3. 1. to 24.  
and heal their sins, convert and reclaims them from them;) 2 Chron. 33. 2.  
but only consequentially, when they are actually and 0 21. c. 36. 14.  
judicially excommunicated, or cut off from the Church 15. 16. Mar. 16.  
and publick Assemblies for them, (q) for the terror of o- 15. 16. Rom. 10.  
thers, the prevention of infection by their Society, the 18. 19, 20, 21.  
shaming, punishing of themselves for their scandalous sins, 1 Tim. 1. 12. to 17.  
and bringing them to repentance for them. That excom- 6. 2. 1. to 7. Psal.  
munication it self doth not formally, specially and in- 65. 2. 3. 1. Ps. 95.  
tentionally seclude men from this Sacrament, (as most 6. 7. Ps. 95. 1.  
ignorantly fancy) no more than from any other publick 2. 10. 11. Ps. 100.  
Ordinance; but only consequentially and indi- 1, 2, 3, 4. Psal.  
rectly, by secluding them for a time from the \* Church (q) 1 Cor. 5.  
it self, and Communion, Society of all the faulfull, where 5. 7. 1 Tim. 1.  
the publick Ordinances and Sacraments are administered: \* Euseb. Ecc.  
whence it is stiled and defined, A casting or putting a Hist. 1. 6. c. 45.  
scandalous Sinner out of the Church: A cutting him off Bishop Jewels  
from the Congregation, and a delivering him over unto reply to Har-  
ding, p. 35.

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(r) 1 Cor. 5. 5. (r) Satan; but never, a Suspension from the Lords  
7. 13 Gal. 5. 12. Supper, or other publike Ordinances; being only the  
1 Tim. 1. 20. Tit. consequence, nor form or essence of Excommunication,  
3. 10. 3 John 10. Bochellus so much of late contested for, and so little understood,  
Decreta Eccl. by those who are most eager to introduce it.

Gal. 1. Tit. 14. Glyn, I humbly conceive, that no greater measure or  
Summa Angel. degree of knowledge, faith, profession of Christ, Con-  
et Rosella. Tit. fession of siane, and repentance, is necessarily required  
Excommunicatio- io. Gratian, by God, or to be exacted by Ministers, to enable men  
Causa 11. Q<sup>4</sup>. now to receive the Sacrament of the Lords Supper, than  
3. Articles of in the Primitive Church was exacted by Christ's own A-  
England, artic. 33. Harmony of postles and Ministers in persons of ripe years newly  
Confessions, sect. converted to Christianity, upon their admission to  
10, 11, 14, 15. Baptism; they being both Sacraments and Seals of the  
Euseb. Hist. l. Covenant of Grace alike, and requiring the self-same  
6. c. 46.

(f) Reply to qualifications. Hence our learned (f) Bishop Jewel  
Harding, Art. 2 writes, It appareth by St. Cyprian, St. Hierom, (t) St.  
d. vis. 25. p. 103 Augustine, and other old Writers, That they that were  
104.

(t) August. de received the holy Mysterie in both kinds. St. (u) Hie-  
Eccles. Dogmat. l 1 c. 52. rom speaking of one Hilarion saith thus. He cannot ad-  
(u) Hierom. minister Baptism without the Sacrament of Thanksgiv-  
contra Luciferium. ing. (x) St. Cyprians words touching this matter  
[x] Cyprian de be these: ubi solennibus adimpletis, &c. After the so-  
Lipps, serm. 5. lemnity (of the Consecration) was done, and the Deacon  
began to administer the Cup unto them that were present;  
and among others there received, the child's turn being  
come, by the power of the divine Majesty, she turned a-  
way her face, &c. Here by the way we may well gather,  
That like as the Priest, the Deacons, and the people recei-  
ved, even so the child received too, without any manner of  
innovation or difference. This Custome of administering

the Lords Supper as well to infants, as others, imme-  
diately after their Baptism in the Primitive times, pro-  
ceeded (as I conceive) from the very practice of the  
Apostles, Acts 2. 38. to 42. where the 3000 Converts  
so soon as they believed and were baptized, were immedi-  
ately

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ately admitted into the Apostles fellowship, and to the breaking of bread, which most interpret of the Sacra-  
ment of the Lords Supper, comparing it with Acts 20.

7. & 1 Cor. 10. 2, 3. 16, 17. Now a very \* small mea- \* See Mr. Blake  
sure of instruction, knowledge, faith, repentaece, confes- his Covenant  
sion of sin, and acknowledgement of Christ, was reputed sealed, p. 233.  
sufficient in the Primitive Church, by the Apostles and  
Ministers of Christ, to qualifie and admit converts of  
ripe years to the Sacrament of Baptism; as is clear by  
Mat. 3: 5, 6. Acts 2. 38, 41, 42, 46, 47. C. 8. I 2, 13, 16. 36,  
37, 38. C. 9. 17, 18. C. 10. 47, 48. C. II. 16, 17. C. 16.  
15. 30. to 35. C. 18. 8. C. 22. 16. where all were instru-  
eted, converted, believed, baptizid in one and the very  
self-same day, and made profession of the faith of Christ,  
upon the first Sermon they heard, without any further  
delay or Suspension of them from Baptism. Therefore  
they and all other baptized Christians of ripe years, im-  
mediately upon their baptism and conversion, ought  
now to be admitted to the Sacrament of the Lords  
Supper upon the self-same terms and qualifications, and  
not secluded frrom it, under a pretence of ignorance or  
unfitnessse to receive it.

7ly. Whereas some Ministers most insist upon the  
1 Cor. 11. 27, 29. Whoever shall eat this bread, and  
drink this cup of the Lord unworthily, shall be guilty of  
the body and blood of the Lord. For he that eateth and  
drinketh unworthily, eateth and drinketh damnation to  
himself ( not to the Minister or other Communicant )  
not discerning the Lords body: as the prime ground, and [y] Defense of  
reason to suspend ignorant and scandalous persons, in ve Apology  
their judgement, from this Sacrament. I beseech them ant. 5. ch. 16.  
to observe, 1. What the Antient Fathers, and [y] Bi- dicit. 1. p. 514,  
shop Jewel out of them concludes against the Papists, [z] contra Cres-  
who object it, to prove a Transubstantiation in this eatum, l. 1.  
Sacrament Even so [z] St. Augustine writeth of the cap. 23.  
water of Baptism. Baptismus valeat aliis ad Regnum, [a] contra Cres-  
aliis ad judicium. Again he saith, [a] Baptismum 23.  
multo

To be over-sadly divided,

multi habent, non ad vitam aeternam, sed ad paenam a-

[b] De Tempore, Serm. 10. *ternam, non bene utentes tanto bono.* Verily [b] Saint

Augustine saith, *Reus erit, non parvi pretii; sed sanguinis Christi, qui (fornicatione et adulterio) violat et commaculat animam, Christi sanguinis et Passione mundatam.* Again he saith, [c] *Adulterer reus erit aeternus, mortis, quia vilem in se habuit sanguinem Redemptoris.*

[c] De Tempore, Serm. 120.

[d] D: Passionis Crucis Domini.

[e] De Ablutione Pedum.

\* See here, p. 45, 46.

[d] Athanasius saith, *Adorantes dominum, neque ita, ut dignum est ei, viventes, non sentiunt seruos fieri Dominice mortis.* [e] And St. Cyprian saith, *Impinguis in morte Christi nullus superest quaestus, sed justissime eos beneficia neglecta condementur.* If then \* *Baptism* be received by some unto judgement and everlasting pain, as well as the Lords Supper: If Fornicators and Adulterers by defiling their souls made clean, by the Passion and blood of Christ, be guilty of the blood of Christ, though they receive not this Sacrament; If those who worship the Lord in prayer, or any other sacred Ordinance as well as this, and yet live not so as is meet for the Lord, are thereby made guilty of our Lords death; If wicked mens despising of the benefits of Christ, doth justly condemn, and make Christs death ungainfull to them, as well as unworthy receiving this Sacrament: Then this Text can afford no Jurisdiction or ground at all to our Ministers, or others, to seclude any from the Lords Supper, no more than from *Baptism*, or any other sacred Ordinance upon this

[f] Defence of Account, "zly. Observe what Exposition [f] Bishop Jewel in the same place gives of this Text. This 515.

therefore is St. Pauls meaning, that the wicked resorting unworthily to the Holy Mysteries, and having no regard what is meant thereby, DESPISE THE DEATH AND CROSSE OF CHRIST: and therefore are guilty of the Lords Body and Blood that are represented in the Sacrament. To come nearer to the purpose, St. Augustine saith, *Habeant foris Sacramenta corporis Christi, sed rem ipsam amittant intus cuius*

[g] Aug. ad Bonif. Epist. 50.

cujus est illud Sacramentum: ET IDEO SIBI JUDICIMUM MANDUCANT ET BIBUNT. Here Saint Augustine saith, they are guilty, NOT BECAUSE THEY RECEIVE, BUT BECAUSE THEY RECEIVE NOT THE BODY OF CHRIST. Mark well these words Mr. Harding, (and let others mark them now) they are effectual: *The wicked by St. Augustines judgement are guilty, NOT BECAUSE THEY RECEIVE, but BECAUSE THEY RECEIVE NOT THE BODY OF CHRIST.* And if so, then I hence inferre, That those who willfully neglect to receive the Sacrament of the Lords Supper, or keep off others from it who desire and preisse to receive it, are more guilty of the body and bloud of Christ, than those who unworthily receive it; because they [h] more neglect, [h] See the contemn, despise and undervalue Christs death and ihortation in passion represented therein, than those who in obedience to his Institution make conscience externally to receive it, when administered; and do neither externally, nor internally, Sacramentally nor spiritually receive the body of Christ: when as the others who receive unworthily, receive it externally and Sacramentally, at least in the Elements: Which Judas likewise did, as Bishop Jewel there asserts, out of two Quotations in [i] St. Augustines writings. [i] Aug. Epist. 160. & in P/a. 3ly. Consider, that when our Saviour sent forth his Apostles (and Ministers, who succeed them) to preach; he gave them this Commission, Mark 16. 15, 16. Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; BUT HE THAT BELIEVETH NOT SHALL BE DAMNED. Which is likewise seconded John 3. 18, 36. 2 Cor. 2. 15, 16. If then the damnation of those who believe not the Gospel preached, authorizeth not Ministers or Presbyteries to seclude any unbelieving Christians, or other unprofitable hearers,

To the over-sadly divided,

ters from hearing the Word and Gospel read or preached in the Church or elsewhere ; then by the self-same reason, this danger of eating and drinking damnation, and being guilty of the Lords body and bloud, can be no sufficient Authority, Ground or Commission for any Classis, Presbytery or Minister whatsoever, to seclude any visible unexcommunicated Church-member from the Lords Supper, no more than from the Word pre-

\*See Perkins cases of Conscience, book 2. c. mortals may or can (without the highest presumption, u. 10. Every man of years living surpassing) juridically enjoyn them to abstain from, or in the church, neglect ; Seeing we ought herein to obey God, rather and being baptiz'd than men, as the Apostle themselves have ther selves resolved, tized, is bound in conscience by &c. 42. and Daniel long before them, Dan. 6. 5. to the commandement to use the 18.

Lords Supper. All which particulars, with what else I shall subjoyn in this Vindication, duly considered, together with that Commission which every Minister publikely received heretofore at his Ordination, when he had this power conferred on him ( Be thou a fai' hfull Dispenser of the Word of God, and OF HIS HOLY SACRAMENTS. Take thou Authority to preach the Word of God, AND TO MINISTER THE HOLY SACRAMENTS, IN THIS CONGREGATION where thou shalt be so appointed ) And that solemn promise he

[k] See the Book of Ordination; confirmed by the Statutes SO TO ADMINISTER THE DOCTRINE AND SACRAMENTS OF CHRIST AS THE LORD HATH COMMANDED, AND THIS REALM HATH RECEIVED THE SAME, according to the commandements of God : will ( I hope ) through Gods blessing on them, resolve and determine all those distracting needless Controversies, touching Suspension of particular Persons, or whole Parishes from the Lords Supper.

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misguided Ministers, &c.

Supper, and remove all New-erected Bars and Rayles to keep the people from Free-admission and accessse to the Lords Table, in all places where of late years they have been injuriously sequestred from it; and restore the frequent Celebration thereof in remembrance of our Saviours Passion. And so much the rather, because the very Directory it self ( as well as our old Common Prayer Book) in the Section Of the Celebration of the Communion or Sacrament of the Lords Supper, resolves thus in the very first lines. *The Communion, or Supper of the Lord is † frequently to be celebrated.* But how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation as they <sup>† See Peter Lombard, Sent. l.4. dist. 35.</sup> shall find most convenient for the comfort and edification <sup>Henricus de Wuruma & o-</sup> of the people committed to their charge. After which it directs, *When the day is come for administration, the Minister shall make a short Exhortation, expressing the inestimable benefits we have by the Sacrament, together with the ends and use thereof: setting forth the great necessity of having our Comfort and Strength renewed thereby in this our Pilgrimage and Warfare;* which being the things I plead for, I cannot but hope, all Ministers of the Church of England will henceforth cordially pursue, notwithstanding all former Books, Cavils, Scruples to dissuade them from their duties herein.

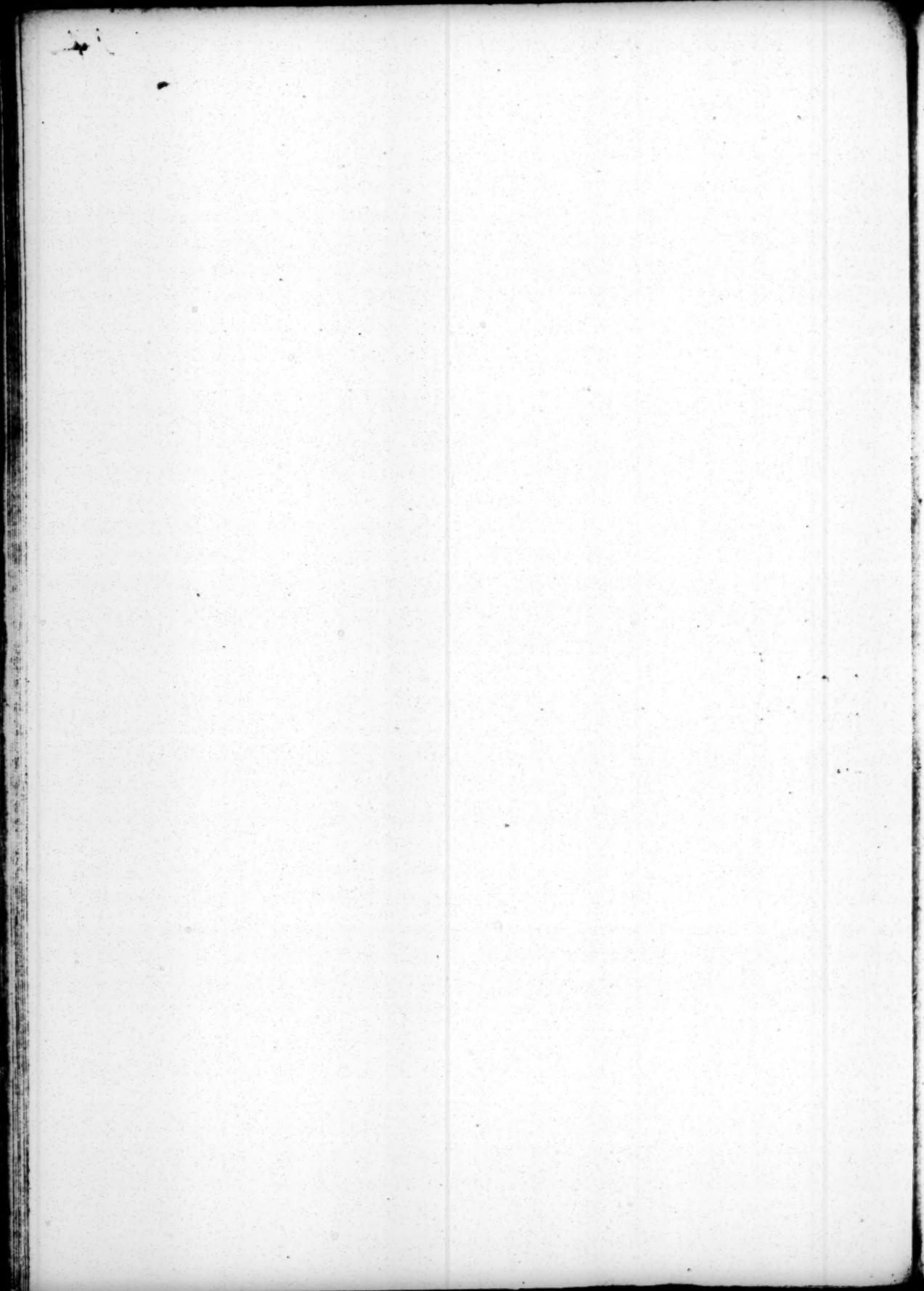
\* If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind herein. \* Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Those things which ye have both learned, & received, and heard & seen in me, do, & the God of Peace shall be with you. The Grace of our Lord Jesus Christ be with you all. Amen.

Swainswick, Sept. 1. So prayes your unite gned Christian

Friend and Brother in the Lord.

WILLIAM PRYNNE.

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**A Seasonable Vindication of the  
frequent Administration of the Holy Com-  
munion, to all Visible Church-members,  
Regenerate OR Vnregenerate.**

H
 Aving heretofore in [a] several Publications from Divine and Humane Authorities of all sorts, largely evinced, That the holy Communion of the Lords-Supper belongs equally to all, and every visible Member of every particular Church capable of self-examination, (not actually cut off from it by a legal Excommunication) be he regenerate or unregenerate: That it ought to be now frequently administered in publick to all congregations, as it was in the Primitive Church: That it is a powerfully Converting, as well as a Confirming Ordinance: That Christ himself admitted [b] Judas to it (though a Devil, Theef, Traytor, Covetous wretch, selling Christ for money to his Crucifiers) at its original institution, as well as the holiest Apostles. That all Ministers are bound by their Office, Duty, & Monuments Christ's command, to administer; and all their people of age of discretion, often to receive it. That none may or ought

[a] 4 Serious Questions, printed 1644. A Vindication of 4 Serious Questions, An. 1645  
 16 Important Questions touching Ecclesiastical Jurisdiction and Censures. And Suspension suspended 1646.  
 [b] Confessed by the whole Council of Basili. Fox Acts Vol. I. p. 909. Besides those Councils, Fathers, Protestant Confessions, Authors of all sorts quoted in my Vindication of 4 Serious Questions, p. 12. 10 29. & p. 47.

ought to be secluded from it, but such as are for their Notorious sins, actually excommunicated from Church-Communion and all other Ordinances. That sole Suspension from this Sacrament, by way of Church-censure, with free admission to all other publick Ordinances: and Examination by Ministers or Presbyters of other mens fitness by way of jurisdiction, before their admission to the Lords Supper; are not warranted by any precept, or president in Gods word. That neither the Ministers who deliver this Sacrament, to unworthy Receivers presenting themselves humbly and earnestly to receive it; nor such who receive together with them, are guilty of their unworthy receiving, but themselves alone, nor any wayes partakers with them in their sins: Answering likewise all Objections to the contrary. (Which Mr. John Humfrey, in his Sermons, *Vindications of Free-admission to the Lords Supper, and Rejoynder to Dr. Drake*, hath acutely, judiciously, solidly backed; vindicated since; with John Timson, in *The Barre removed, and Answer to Mr. Collings, and Mr. Saunders*: ) And having newly in my Legal resolution of two Important Querries of General present concernment, clearly demonstrated from our Statute, Common and Canon Lawes, the bounden Duty of Ministers or Vicars of Parish-Churches, to minister the Sacraments, as well

[c] *Concil. Constant. Sess. 13. dies to reclaim them from, or punish or remove them for Surius Tom. 3. Concil. p. 821. Bella min. suz. them: ( A Theam not formerly handled by any of my rez, and others. Profession, generally unversed in such Law-points: ) De Integritate Sacramenti, et communione sub utraque specie. Concil. Trident. Sess. 21. c. 3. Bishop Jewels Reply to Har- ding, p. 72, &c. instruct them, [ c ] that they also drink Christs Cup and Sacred*

Sacred Blond: ) And though they oft preach unto their people when they injuriously detain their Tithes, Dues; *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn*: Deut. 25. 4. 1 Cor. 9. 9. that so they and theirs may have bread to eat at their own Tables; yet themselves (against this and other Divine commands) still muzzle the mouths of those Oxen (their Parishioners, whose Tithes and Duties they receive) which not only tread out, but sow and provide them corn, and keep them thus muzzled, sundry Moneths, nay Years together, from eating any Bread at the Lords own Table, though he [d] invites, commands, compels them by [d] Luke 14. his Word, precepts, and the presidents of all former ages, 16, 17, 23. c. 22, 17, 19, 22. Matt. 22. 3, 4, 9, 10. c. 26. 26, 27. 1 Cor. 11. 23, 24, 25.

To prevent which Prosecutions, by their injured, offended people, and reclaim them from this their *Scandalous obstinacy* by all Christian friendly means, or else to leave them exposed to the Justice, Penalties of &c. our Laws, without any colour of Excuse, or Plea in bar, in Law or Conscience; I thought it convenient (by way of Corollary to all my former Publications of this subject) to recommend to them and others some Passages touching the Lords Communion, and its oft celebration, distribution to ALL Church-members, in our peerless Bishop Jewel, and shitting Thomas Becon, with certain Observations of my own deduced from them; which through Gods blessing may rectifie their erroneous Judgements, Consciences, Practices, wherein now they ignorantly act the Parts, imitate, exceed the extravagances, promote the designs of Papists, Anabaptists, and other Sectaries, and by building blindly or unadvisedly upon their Foundations, increase their Numbers, Churches, and decrease, subvert their own; as we all find by sad experience, and themselves will most repent of (if now they will not reform their Errors) when it will be over-Late. I shall therefore beseech all such Ministers to lay aside all obstinacy, self-

interests, Prejudices, Parties, Combinations, By respects whatsoever, and with sincere, unbiased, docible Spirits, to pursue Solomons divine advice, Prov. 8. 33. *Hear instruction and be wise, and refuse it not; lest Poverty and shame befall them, as they doe those who refuse instruction,* Prov. 13.18. and let them sin wilfully without hope of pardon. [e] *Post inspirationem vero et revelationem factam, qui in eo quod erraverat perseverat prudens & sciens, sine venia ignorantia peccat, presumptione atque obstinatione superatur;* as S. Cyprian resolves.

[e] *Cyprian, lib.*  
2. Epist. 3.

[f] *Ambros.*  
in 8 Cor. II.  
See Bishop  
Jewels Reply  
to Harding, p.  
72.

[g] Epist. 1. 2.  
Epist. 3.

It is a memorable saying of [f] S. Ambrose touching the Sacrament of the Lords Supper. *Indignus est Domino, qui aliter Mysterium celebrat, quam ab eo traditum est. Non enim potest devotus esse, qui aliter praesumit quam datum est ab Auctore.* Which had those Ministers I now deal with, duly pondered, they would never have presumed to advance their own new Crochets, above the Precept, against the express President of the very Author of this Mystery. Which how great a Crime it is, that old blessed Martyr [g] St. Cyprian will inform them in these positive words. *Not to doe that thing that the Lord did, what is it else but to cast off his word, and to despise his Discipline, and to commit, not worldly, but SPIRITUAL ROBBERY AND ADULTERY, while as a man, from the truth of the Gospel, STEALETH AWAY BOTH THE SAYINGS AND DOINGS OF THE LORD, and corrupteth and defileth Gods Commandements?* And is not their peremptory denial to administer the Communion to their people year after year; their stealing away the Body, Bloud, Bread, Cup, Table, whole Supper of the Lord himself from their Parishioners, and corrupting, wresting, defiling sundry Scriptures to justifie this their practice, a casting off his Word, a despising of his Discipline, a committing, not of worldly, but spiritual Robbery, Adultery; yea, a stealing away of the sayings and doings

doings of the Lord, worse than that of the [b] Aquarii, of [b] Bishop whom he writes ) who did oft consecrate the Sacram. *Jewels Reply to Harding, p. 79.*  
 and deliver it to the people ; Yet, *vel ignoranter, vel simpliciter in Calice Dominico sanctificando, ET PLEBI MINISTRANDO*, non hoc faciunt quod Jesus Christus Dominus & Deus noster, huic Sacrae Crucis Author & Doctor, fecit & docuit ; consecrating and ministring water to the people instead of wine? And if St. Cyprian might well write this against the Hereticks called Aquarii, which in the holy ministration would use no wine, but instead thereof did consecrate water, and ministred it unto the people, MUCH MORE MAY WE SAY THE SAME AGAINST OUR ADVERSARIES, WHICH CONSECRATE AND MINISTER UNTO THE PEOPLE NO CUP AT ALL, writes venerable Jewel: as these now, do consecrate, minister to them no *Sacrament at all*, which is far worse. I shall desire these Sacrilegious, novellizing Ministers, (for the most part unacquainted with Antiquity) seriously to ponder, what this incomparably learned, most judicious, pious, Bishop Jewel (*in the name and defence of the Church of England*) after all his sufferings, and exile for Religion, hath written of the Holy Communion, &c. against Mr. Harding, in his [s] Reply, Article 1. of *Private Mass*, where he informs us in positive terms;

[i] I herein follow the Edition printed at London.

1609.

1. \* That the holy Communion, was so OFTEN, & so GENERALLY FREQUENTED AMONGST ALL CHRISTIANS IN THE PRIMITIVE CHURCH IN ALL THEIR ASSEMBLIES and CONGREGATIONS, that at length the very company and fellowship of them was called COMMUNIO, taking name of that action which was most solemnly used among them at their meetings (which he there proves by sundry instances out of S. Aug. [k] S. Hierom, and others) which [l] Aug. (like as also [m] S. Hier. and others) witnesseth, the whole people DAILY RECEIVED TOGETHER

\* p. 21.

vid. p. 70, 71. to the same effect.

[l] De Sermo Dom. in Monte.

[m] Ad Lunctionam in apolo.

[n] Logia, advers.

[o] Jovianian.

[n] In specc- GETHER. [n] Hugo Cardinalis saith turlmer; *Vet dicte la Ecclesie.*

*tur Communio, quia in Primitiva Ecclesia populus com- municabat quolibet die. It is called the Communion, for then the people in the Primitive Church DID COMMUNI- CATE EVERY DAY. In the primitive Church they in their health RECEIVED DAILY, and in their sick- nesse [o], had the Sacrament sent home unto them.* From whence he thus objects against Mr. Harding his *Private Masse*, and censures, the negligence of the Priests in the Church of *Rome*, in administering the Communion, and in not exciting the people to the frequent reception of it : [p] Mr. Harding granteth, that the people in the Primitive Church RECEIVED THE HOLY COMMUNION EVERY DAY (when they looked hourly to be caught, and done to death, in the persecution of Paynims, that they departed not hence sine viatico, without their voyage provision) and so consequently unawares he confesseth, that in the Primitive Church was no private Masse; which, as he saith, came in afterward BY THE NEGLIGENCE AND UNDE- VOTION OF THE PEOPLE (in not repairing so frequently to the Communion as at first) It is great pity so good a thing (as it is supposed) should have no better beginning. One special principle of these mens Doctrine, is, to imbar the people from reading and understanding of the Scriptures, & to suffer them to know nothing;

[q] Mr. Har- ding Tit. 15. Divis. 7. fol. 155 b.

for that, as some of them [o] have said, *THEY BE DOGS & SWINE, AND THEREFORE SHOULD NOT PRECIOUS STONES BE LAID BEFORE THEM:* yet now must their negligence be the rule of Christs Religion. This is laid as the ground and foundation of the whole cause. *Charity, say they, is cold, and the people carelesse.* But therefore hath God appointed Pastors and Ministers to oversee and controul the people, and not to suffer them to perish in their negligence. Were it a matter of tithes, or other payment, the people should be called upon, and not

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not suffered in any wise to be negligent, neither should their negligence stand for excuse; how much less should it be suffered when the case toucheth God? The Bishops and Fathers in the second Council [r] holden at Bracara in Spain, decreed thus. *If any [r] council man resort unto the Church, and hear the Scriptures, and Brac. 2. cap. 84. FOR NEGLIGENCE OR WANIONESSE WITHDRAWETH HIMSELF FROM THE COMMUNION OF THE SACRAMENT, and in the reverend mysteries does break the rule of discipline; we decree that such a one be put out of the Catholick Church, until he have done penance, and shewed the fruits of his repentance, that having obtained pardon, he may be received again to the holy Communion.* Thus the godly Fathers in old times did not flatter and favour the peoples negligence in this Case, as Mr. Harding and his fellows doe; but exhorted, warned, reproved, rebuked them, called them MALAPERT and IMPUDENT, THAT WOULD BE PRESENT, AND NOT RECEIVE, AND EXCOMMUNICATED THEM FOR THEIR NEGLIGENCE: But these men contrarywise turn away their faces from their Brethren, and suppress their voice, and will not be heard, &c. and find no fault with the people; but rather make them believe, that they receive for them, and apply Christs death unto them by their Mass, & that the very hearing thereof is sufficient for them, and meritorious; and thus, as much as in them lyeth, THEY INCREASE THE NEGLIGENCE OF THE PEOPLE, AND DISCOURAGE THEM FROM THE HOLY COMMUNION. The people is taught nothing, they understand nothing, they see nothing, neither comfort, nor memory of Christ, nor benefit of his passion. And this is the cause of their Negligence; therefore they stand thus back, and withdraw themselves: Howbeit what needeth Mr. Harding to charge the people with negligence and un-

undevotion ? THE POPE HIMSELF AND HIS CARDINALS DOE SCARCELY COMMUNICATE ONCE IN A YEAR; BUT ARE AS NEG-  
LIGENT AND AS UNDEVOUT THEREIN AS THE MOST PART OF THE PEOPLE. Now let us view the weight of Mr. Hardings reasons. *The people is negligent and undevout, Ergo, The Priest may say Mass alone.* This Argument is very weak. So might Mr Harding say, *The people will not hear the word of God, Ergo, The Priest may goe into the Pulpit and preach alone.* For Christs Supper (as [s] St. Aug saith) **IS A SERMON, and the Priest therein PREACHETH AND UTTERETH THE DEATH OF THE LORD, &c.** As for the people, they are not so negligent nor undevout as Mr. Harding here chargeth them; they are Gods people, glad to be instructed, and desirous to follow, and wheresoever the Gospel is received, glad to give testimony thereof, & to increase the same, BY THE HOLY COMMUNION OF CHRIST'S BODY AND BLOOD, IN GREAT COMPANIES AND WHOLE CONGREGATIONS ALL TOGETHER. But what ill luck is this, that they whom Mr. Harding so often condemneth for *Hereticks*, CAN BE SO DEVOUT, AND HE AND HIS CATHOLICKS THUS REMAIN WITHOUT DEVOTION? Let the people be taught; let them hear the holy ministration in their own tongue, that they may understand the holy mysteries, and feel comfort and sweetnes in the same; let them see examples of diligence in the Clergy, then will they be no longer negligent: then should M. Hard. perforce give over his private Mass, as seeing the whole right of his cause hangeth only of the negligence, and mis-doing of the people. [t] *The Church ( saith Mr. Harding ) hath charged and ordered, that no man who is worthy and disposed shall be refused.* O Miserable is that Church, whereas NO MAN, NO NOT

[s] August.  
de Trinit. l. 3.  
c. 4.

[t] Ibid. p.  
18. 19.

NOT SO MUCH AS ONE, IS WELL DISPOSED! Here in few words he condemneth the whole Church of Rome, even the whole College of Cardinals; amongst whom, as he saith, there is not one well disposed and worthy, and therefore they all withdraw themselves from the Communion. But [u] Chrysostom saith, If thou be not [u] chrysost. worthy to receive the Communion, then art thou not <sup>ad Popul. Actioch. Homil.</sup> worthy to be present at the Prayers: Therefore Mr. Harding should drive his unworthy people from the Church, and not suffer them to hear his Masse. They imagin that any man, be he never so great a sinner, may pray to God, and have free access to the throne of Majesty: Only they think a sinner may not receive the holy Communion. But it is written, [x] Let him depart from his wickedness whosoever calleth upon the name of the Lord. <sup>[x] Heb. 4.  
2 Tim. 2.</sup> Whosoever is a member of Christ, and may boldly call God his Father, may also be bold to receive the Communion. If Mr. Harding wish indeed, that the people would prepare themselves and communicate with the Priest, as he pretendeth; why doth he not provide for them? Doubtless there are many godly men among the people, and oftentimes more virtuously disposed a great deal than the Priest. Neither is it of their unworthiness that they abstain so often; nor of their worthiness, that they receive once a year, but only of custom. But if the People be slack, yet must the Priest doe the daily Sacrifice, saith Mr. Harding: that is, He must offer up Christ unto his Father for the sinnes of the world. Herein appeareth the wanton folly of this people: That they may do, and are commanded to do, they will not do; but that they cannot do, that they will needs doe, &c. Christs death must be kept in remembrance; Ergo, the Priest is bound to say daily Masse, yea although there be no man to receive with him. Alas! How holdeth this poor argument? Or how may we make it good? Is there no other meane to remember Christs death;

C.

but

but only by saying private Mass? Or is not every one of the people bound to remember the same as deeply and as often as the Priest? &c. He addes, [y] The Feat (saith Mr. Hardinge) is common, all are invited: They shall be received that are disposed and probed: If this feast be common, it must needs be common to very few, for the provision is very little to serve many. That all be called in the Latin Mass, is a great and manifest untruth: for neither the Priest nor the Deacon, either by word or by gesture calleth them; nor have they any preparation for them if they were called; Yet are not these men ashamed to say, They shall be received that are disposed and probed. Every man ought humbly to prepare and dispose his heart before he presume to hear, or receive any thing that toucheth God: For God is Spirit, and we are Fleiſh; God is in heaven, and we on earth. Pythagoras, being but an heathen, was wont to say, We ought not to speak of God without light; that is, without premeditation and good advisement, who it is of whom we speak. And the Pagans in their sacrifices were wont to remember their Priests with these words, Hoc age: the meaning whereof was, Dispose thy mind, it is God unto

[z] Eccles. 18. to whom thou speakest. The wise man saith, [z] Before thou pray, prepare thine heart, and be not as a man that tempreth God. Likewise in old time, they that were called Catechumeni, were warned afore-hand to

[a] Clem. epist. prepare their hearts, that they might worthily receive Baptism; as it is decreed under the name of Clement, [a] whose words be these: Let him prepare himself in all things, that after three Moneths ended, upon the Hol- ly day, he may be baptized. Also [b] St. Augustine exhorteth the Catechumeni, likewise to dispose their minds against the time of their Baptism: Thus ought every man to examine and prepare himself before he hear Gods word; Before he presume to open his mouth to pray unto God; Before he receive the Sacrament of Baptism; and namely, Before he come

[b] Tract. 10.  
& 11. in Jo-  
han.

to

[y] Ibidem,  
p. 12, 13.

to the holy Communion. And therefore the Priest giveth warning unto the people with these words, Lift up your hearts: which words, as [c] St. Augustine saith, [c] De Bona were commonly used in the holy Mysteries. But I Perseverantie, think Mr. Harding here by these words, prepare and dis- l.2. c. 13. pose, meaneth privy Confession, which many have us'd, as a rack of mens consciences, to the maintenance of their Tyranny: [d] Peter Lombard saith, Without it there is no way to heaven. [e] Innocentius the third [d] Sent. lib. 4. Ditt. 17. command. th, That whosoever is not confessed, neither be suffered to come into the Church being alive, nor to be buried when he is dead. [f] Hugo writeth [e] In Concil. Lateran. c. 23. [f] De Potesta- thru', I am bold to say, whosoever cometh to the Com- te Eccl. 9.e. munion unconfessed, be he never so repentant and sorry for his sins certainly he receiveth unto his judgement. **So violent the late Writers have been in ex- acting things of their own devices.** Otherwise the old Fathers, notwithstanding they sometimes speak of Confession, yet they require it with more modesty, and many of them require no such thing at all. [g] Chrysostom saith, [g] De Peni- Let the Court (where thou yieldest thy self guilty) be tencia, & in without witnesse: Let God alone see thee. And a- Psal. 50. Hom. 2. & De La- gain, If thou be ashamed to shew thy sins to any man, zaro, Hom. 4. then utter them every day in thy heart. I say not go, confess thy sins unto thy fellow servant, that may upbraid thee with them; but confess them unto God that is able to cure them. And again, thus he imagineth God to speak unto a sinner, Open thy sin privately to me alone, that I may heal thy wound. And Theodorus, sometime Arckbishop of Canterbury, saith, [h] Graci & totus Oriens confitetur soli Deo: The [b] De Peni- Greeks, and all they of the East: confess themselves on- tentia, Ditt. 1. ly to God. Thus much I thought good to touch hereof, lest it should be thought there is none other way for a man to prove and dispose himself, but only by Auricular Confession. The meaning of these words of St. Paul, [i] Let a man examine himself, standeth in two points, in Faith [i] 1 Cor. 11.

and Repentance : Faith containeth the truth of our belief, Repentance concerneth the amendment of our life : which kind of examining **endureth all our life long**. But to say or think we are all examined and disposed one only day in the year, and that of custom, not of Holiness, and not one day before, nor one day after, it is childish, it is superstitious, it is Jewish, it is no persuasion meet for the people of God. If [k] Chrylostom were alive, he would cry out, O what presumption ! O what a custom is this ! And [l] St. Ambrose would say, If thou be not worthy every day to receive, then art thou not worthy once in the year.

[k] *Ad Popul. Antioch. Hom. 61.*

[l] *De Sacra-mentis, l. 5. c. 4.*  
Lco Epist. 81.

ly. He hath these observable passages out of the Fathers and School-men concerning the community of the Lords Supper, (belonging alike to all the Church, People, Congregation present, whence it is stiled the Communion, and not to the Priests, elect, or truly regenerated alone) and concerning the end, use of the Sacraments to unite Christians together into one body and Christian Communion, and prevent all Schisms, Discords, Separations in the Church. [m] Christ himself hath already determined the case : For albeit he hath appointed no certain number of Communicants, yet hath he by speciaill words appointed a number, Take ye : Eat ye : Drink ye ALL : Divide ye among your selves : [n] Do ye this in my remembrance : Ye shall set forth the Lords death : These very words, I say, cannot be taken of one single man, but necessarily import a number. St. [o] Hieron faith, *Dominica Coena OMNIBUS debet esse communis ; quia ille omnibus Discipulis suis qui aderant, aequaliter tradidit Sacra menta.* The Lords Supper must be common to All. And that he proverth by Christs example ; because Christ gave the Sacraments equally to all his Disciples that were present.

[m] *Bishop Jewel, ibid. p. 16. 19. 26. 71. 89. 90. 97.*

[n] *Mat. 26. Mar. 19. Luk. 22. 1 Cor. 11.*

[o] *In 1 Cor. 11.*

[p] *In Apolog. 2. p. 82, 83.*

[p] *Iustin Martyr* declaring the order of the Church in his time, saith; *Of the things that be consecrated every man taketh part : The same things are delivered to the*

the Deacons to be carried to them that are away. And <sup>[q]</sup> [q] Ambr. I  
St. Ambrose, expounding these words, Wait one for another, saith thus, That the oblation of many, may be  
celebrated together, and may be ministered unto All: <sup>Cor. II.</sup>  
[r] Clemens Alexandrinus saith, After that certain as  
the manner is, have divided the Sacrament. they give <sup>[r] Strom. I. i.</sup>  
**every of the people leave to take part of it.** <sup>[s] St. Chrys. in</sup> <sup>[t] Cor. Hom. 23.</sup>  
Chrysostom plainly describeth the very order of the  
Communion that was used in his time, by these  
words, The spiritual and reverend Sacraments are set  
forth equally to rich and poor, neither doth the rich man  
enjoy them more, and the poor man less; They have all  
like honor, and like coming to them. The Sacraments  
once laid <sup>... in</sup>, are not taken <sup>... in</sup> until all the people  
have communicate, and taken part of that Spiritual  
Meat: but the Priests stand still and wait for all, even  
for the poorest of them all. Again <sup>t</sup> he saith, There <sup>[t] Chrys. in</sup> <sup>are things wherein the Priest differeth nothing from</sup> <sup>Cor. Hom. 18.</sup>  
the people; as when we must use the fearful Myste-  
ries: for we are all of one worthiness to receive the  
same. <sup>[u]</sup> Ignatius saith, One bread was broken <sup>[u] Ad Phila-</sup>  
all, and one Cup was divided <sup>to all.</sup> In the <sup>[x] Canons</sup> <sup>delyb.</sup>  
of the Apostles, it is decreed; That if any man resort un- <sup>[x] Can. Apost.</sup>  
to the Church, and hear the Scriptures, and abstain from <sup>Can. 9.</sup>  
the Communion, he stands excommunicate, <sup>is one</sup>  
that troubleth the Congregation. The <sup>[y]</sup> like Decrees <sup>[y] De conse-</sup>  
are found under the names of Calixtus, Anacletus, Mar- <sup>cratione, Dist.</sup>  
tinus, Hilarius, and others: by which it is certain, <sup>1, & 2.</sup>  
that the whole Church received together. This La-  
tin word *Missa*; in the time of Tertullian, and St. Cy-  
prian, signified a dismission, or a license to depart, and  
was specially applied unto the Communion upon this  
occasion that I must here declare. They that were  
then named *Catechumeni*, that is to say, *Novices in the*  
*faith, and not yet christened*, were suffered to be pre-  
sent at the Communion, till the Gospel was end-  
ed. Then the Deacon commanded them forth, pro-

[x] *Iacoborus*, nouncing these words aloud : [z] *Catechumeni excommunicato*: or thus, *Ite, Missa est, Goe ye forth, Ye have license to depart*. Of this dismissing or departing forth of the *Catechumeni* and others, the Service it self was then called *Missa*. *The rest remained still in the Church, and received the Communion together with the Priest*. Further, the breaking of the bread, which even now is used in the *Masse* it self, signifieth, a di-

[a] *August. ad distributionem Sacramentorum* unto the people, as [a] St. *Paulinum*, E- *Augustine* saith unto *Paulinus*, *Ad distribuendam complicit. 59.*

[b] *De Missa publica prout ministratur*, It is broken to the end it may be divided.

[b] *Lorichius*, a Doctor of Mr. *H. Redings* Surely, one [b] *Lorichius*, a Doctor of Mr. *H. Redings* own side, saith thus, *Ipsius Sacramenti Institutio vult,*

[c] *Bish. Jew. ut omnes una mansucemus et bibamus*. The very els Reply to institution of the Sacrament will sh, that we all eat and Harding, p. 103 drink together. After which, [c] Bishop *Jewel* adcs, 104.

[d] *Cyprian. Serm. 5. De Communione* was thought so necessary to all the faithful, that children and infants were not excluded. And ic

[e] *Aug. de Appearere* by St. *Hieron.*, [e] St. *Augustine*, and other Eccles. Dogmat. l. I. c. 52. old Writers, That they that were baptized, as well

[f] *Hieron. contra Luciferum. Mysteria in both kinds.* (f) St. *Hieron* speaking of one *Hilarius*, saith thus, *Non potest Baptisma tradere sine Eucharistia: He cannot administer Baptism without the Sacrament of Thanksgiving* (Therefore all that

were admitted to, and thought worthy of one Sacrament, were freely admitted to, and thought worthy

[g] *Cyprian de Cœna Dom.* (g) *Vident hac Sacraenta Pauperes Spiritu, et hoc uno contenti ferculo, omnes hujus mundi delicias aspernantur, & possidentes Christum, aliquam hujus mundi possidere supellectilem dēsignantur.*

[h] *Ibidem, p. 20, 21, 22, 23, of all, without contradiction, that one end of all Sacraments 28, 29. is to joyn us to God; Another end is to joyn us all toge-*

[i] *i Cor. 12. ther.* And so likewise writeth S. Paul, (i) All we are

are baptized into one body. And therefore saith (k) <sup>(k) contr. Faustum Manich. l.</sup> St. Augustine, *In nullum nomen Religionis coagulari, &c.* <sup>19. c. 11.</sup>

*Men cannot be brought into any name of Religion, be it true or false, unless they be joyned together with some bond of visible signes or Sacraments.* And as touching the latter of these two ends, the same (l) Dionysius (*Areopagitæ*) writeth thus, *That holy, common and peaceable distribution of one and the same bread, and common Cup,* <sup>(l) Ecclesiast. Hierarch. c. 3.</sup> *preacheth (or prescribeth) unto them a heavenly unity, as being men fed together.* And Pachymeres the Greek Paraphraſt, expounding the same place, hath these words; *For that common diet and consent bringeth us into the remembrance of the Lords Supper.* St. Cyprian (*ad Magnum*) saith, *With what love and concord all faithfull Christians are joyned together, the Lords Sacrifice doth declare.* These words do ſufficiently declare both the common receiving of the Sacrament, and also the knitting and joyning of many together. Without all question the effect that Dionysius meant standeth in this; that the people prayeth and receiveth the Holy Communion together, and thereby doth openly teſtifie, that they be all one in Christ Jesus, and **all one amongſt themselves.** And therefore (m) Chrysostom (*Ad pop.* <sup>(m) Antioch. Hom.</sup>) *faith, For that cause in the Mysteries we embrace one another, that being many, we may become one.* But (n) <sup>(n) De cena Dom.</sup> St. Cyprian saith, *The whole Church is but one House, in which the Lamb is eaten.* The Communion or fellowship of the Church standeth in ſundry respects; For we communicate together, either in consent of mind, as it is written of the Apostles, (o) *They had all one heart and one mind:* Or in knowledge of God, as Christ <sup>(o) Acts 4.</sup> prayeth for his Apostles unto his Father, (p) *That they may be one, as thou and I be one.* And St. Paul to the Philippians, (q) *I thank my God alway, that ye are come to the Communion of the Gospel.* Or in one Christ, as Paul saith; (r) *There is now no bondman, there is now no Freeman, but all are one in Jesus Christ.* To be ſhort, we

we communicate in Spirit, in Prayers, in Love; we are all washed with one Blood; we are all fed with one body; we have all one hope of our vocation; and all together with one heart and one voice, be we never so far asunder, do glorify God the Father of our Lord Jesus Christ. And this is that only House wherein the Lamb is eaten, grounded upon the Foundation of the Apostles and Prophets. In this House we dwell, here we walk together with consent: here we eat the Lamb of God, being all Brothers and Members of one Body, and all One in Christ Jesus. God restore you (Mr. Harding) once again into the same House, that you may open the eyes of your heart, and see from whence you are fallen. (s) *Cyrillus saith, They that receive the my-*

(s) *In Iohann. Stical benediction are one body with Christ, and also between themselves.* Whereunto agree these words of l. II. c. 26.

(t) *In Ecclesiast. c. 3. St. Hierome, spoken in the behalf of Christ, Bleſſe thine inheritance which thou hast gathered together in thy*

(u) *In 1 Cor. Church, by the Mysterie of my Body and Blood. And (u)*  
10. *Anselmus a man of later years, We break and divide the bread into many parts, to declare the unitie of the love of them that receive it.*

*This description of unitie standeth in receiving the Sacrament, and not only in the Communion. The whole Church of God is but one house, and all the Members of the same doe communicate together in Faith and Spirit. Hereof we may form the Major. Every particular Church ought to be a resemblance of the whole Church; and this particular Communion ought to be a resemblance of that General Communion. That General Communion is common to all, and every Member receiveth his part. Ergo, the particular Communion ought to be ministred commonly unto all, and every Member to receive his part.*

*Or thus, The Ministratior of the holy Communion representeth the Conjunction and fellowship that we have in Faith; And as (x) St. Cyprian saith, " That Christian men are joyned together in unseparable Charity, the Lords Sacraments do*

(x) *Ad Maynum.*

"do declare. But Christian people being assembled in one Church, do communicate in faith all together: Ergo, being so assembled, they ought to communicate in Sacraments all together. But Mr. Harding of *Hæretici Ordinem & textum Scripturarum supergradientes, & quantum in ipsis est solvantes, membra veritatis transfigerunt & transformant, & alteram ex altero facientes, seducunt multos, ex his quæ aptant ex Dominis eloquiis male composito phantasmati, Irenæus adv. Hæretics, l. i. (y) Ibidem, p. 23, 24.*

It is called *Communio*, saith he: Ergo, it may be private.

It is called *Communio*: Ergo, it may be received of one alone.

It is called *Communio*: Ergo, the Priest may receive it without Communicants.

Mr. Harding, weigh your Argments better, before you send them thus abroad; You shall lesse offend God and your own Conscience; you shall lesse deceive your Brethren, and children shall take lesse occasion to wonder at you.

(y) Now to adde a little more hereunto touching the nature of this word *Communio*, wherein you so uncourteously charge all others with ignorance and lack of learning, as it pleaseth you to do throughout your whole Book, I think it not amisse to shew you, what certain Writers, both old and new, have thought and written in that behalf. I need not here to allege the words that St. Paul useth touching the holy Communion, (z) We are all one Bread, all one body, as many as do communicate of one Bread. Neither that (a) Saint Hierom saith, The Lords Supper must be Common, Neither that (b) St. Chrysostom, The thing that is the Lords they make Private: But the Lords things are not this Servants, or that Servants, but common to all. Neither that (c) St. Augustine saith, He would have us to understand, that this Meat and Drink is the Fellowship of his Body and of his Members. Neither that (d) Chrysostom saith, What shall I call the Communication or Communion? we are all one self-same body. What signifieth the Bread? The Body of Christ: And what

(z) 1 Cor. 10,  
16, 17.

(a) Hierom. I.  
Cor. II.

(b) In 1 Cor.  
Hom. 27.

(c) In Johan.  
Tract. 26.

(d) In 1 Cor.  
Homil. 24.

are they made that receive it? *The Body of Christ.* Although these Fathers by these words do manifestly declare, *that the holy mysteries in their time were divided commonly to the whole people:* yet will I take no advantage thereof, for that Mr. Harding will reply, *They come not precisely to the nature of this word Communio.* Therefore I shall note one or two others, and such as Mr. Harding cannot deny, for that they speak directly to the matter. (e) *Pachymeres a Greek Writer, the Paraphrast upon Dionysius,* hath these words; *Therefore ( saith he ) beth this Father Dionysius called it The Communion, for that there all they that were worthy, did communicate of the Holy Mysteries.* (And all then were reputed worthy, and received daily in the Primitive Church, but persons excommunicate and enjoyned to Penance; who upon great and notorious crimes could not be suffered to communicate with the rest of the faſthfull, ſometimes during their whole life, but only when they ſhould depart the world. This extremitie was uſed for terror of others, and ſuch reconciliation was thought neceſſary at the end, for ſolace of the party, that he ſhould not utterly be swallowed up in deſpair, but might perceiue he was received again amongſt the faſthfull ( by ſending the Communion to him at his death ) and ſo depart comfortably as the Member of Christ, as \* Bishop Jewel writes and proves in the next page.) (f) *Haymo writing upon Saint Paul's Epistles, saith thus, The Cup is called Communiation, which is as much as participation, because all do communicate of it.* (g) *Hugo Cardinalis saith thus, Afterwards let the Communion be ſaid, which is ſo called, that we ſhould all communicate.* (h) *Gerardus Lorichinus Dicitur Communio quia concorditer de uno Panere, ex uno Calice multi participamus, &c. It is called Communio, because we (being many) do communicate together agreeably of one Bread & one Cup. And this word Communio, is as much as participation, or neceſſing*

\* Page 100.  
(f) In 1 Cor.  
10.

(g) In Specu-  
lo Ecclesiæ.

(h) De Missa  
publica proro-  
ganda.

ving of parts. (i) *Microlagus, Non potest proprius de Ecclesiæ Communio, nisi plures de eodem sacrificio parti-* <sup>(i) De Ecclesiæ Observatio-</sup>  
 cipent. *It cannot justly be called a Communion, un-*  
*less many do receive of one Sacrifice.* If Mr. Harding  
 will not believe us, yet I hope he will believe some of  
 these. They be all his own. It were much for him to  
 say, they be all ignorant and unlearned, and not one of  
 them understood what he wrote. Certainly their age  
 will give it them, they are no *Lutherans*.

3ly. (k) Whereas Mr. Harding in defence of Private Masses puts this case : *What if 4. or 5. of sundry* <sup>(k) Ibidem p.</sup>  
*houses, in a sickness time, being at the point of death, re-*  
*quire to have their rites ere they depart ; the Priest after*  
*that he hath received the Sacrament in the Church, di-*  
*neth, and then being called upon, carrieth the rest a mile*  
*or two unto the sick ; He doth what he is required : Doth*  
*he not in this case communicate with them ? &c. Else*  
*if this might not be counted a lawful and good communia-*  
*tion, and therefore not be used, one of these great Inconve-*  
*niences should willingly be committed ; That either they*  
*should be denied that necessary viual of life at their de-*  
*parture hence ; which were a cruel Injury, and a thing*  
*contrary to the examples and godly ordinances of the Pri-*  
*mitive Church : Or the Priest, rather for companies*  
*sake, than of devotion, should receive that holy meat af-*  
*ter he had served his stomach with common meats, &c.*  
 Bishop Jewel amongst other solid Answers hereunto,  
 returns this. *But if the people would now communi-*  
*cate every day, as they did then (in the Primitive*  
*Church) or at least oftener than they do now, then should*  
*not this master seeme necessary at the end, as is here*  
*pretended : And so had Mr. Harding lost another Ar-*  
*gument.*

To these 3. passages of Bishop Jewel, I shall annex  
 that of his learned coetanean, and fellow Exile for Re-  
 ligion, Thomas Becon, (a burning and a shining light)  
 in his *Catechism*, Vol. 1. of his Works, f. 452, 453.

where after he hath proved by sundry Scriptures and Authorities, That the Lords Supper in the Apostles times, Primitive Church, was commonly received every day, or Lords day at the least. Adding, That among the Greeks, even at this day, if any man absent himself from the Lords Table by the space of 14. dayes (except he can render a reasonable cause of his absence) he is excommunicate, and put from the Company of the faistfull: and that in all those mighty, large, populous Kingdoms, under that most puissant King, Precious John, the holy Communion of the Body and Blood of the Lord, hath from the beginning been daily administered unto the people, and yet is at this present day, as Histories make mention. He then censures this as a grosse Popish innovation and abuse (contrary both to Scripture, and <sup>the</sup> Iniquity) That whereas the Lord Christ Jesus would have the holy Communion of his blessed Body and precious Blood to be oft times received of the faistfull, for a remembrance of his death and passion, and for the worthy, earnest, diligent consideration of that inestimable Benefic which we have obtained of God the Father, through the Son his passion and death: The custom of the Popes Church is, that the people receive the Sacrament usually but once a year, that is to say, at Easter. By which means, the Commandement of Christ is broken, the Sacrament neglected, the death of Christ not so earnestly remembered, the people become unthankfull, Dissolution of life breaketh in, Vice increaseth, Virtue decreaseth.

From these (with sundry other like) Passages of Bishop Jewel, and Thomas Becon, (incomparably eminent both for their Learning and Piety) it is irrefragable,

[!] See Bishop Jewels Reply to Harding, p. 21, 13, 38, 39, 48, 51, 359, & My Suspension suspended, p. 24, 25, 26. I. That in the Apostles days (as some from Acts 2. 46, 47. c. 20. 7. 11. 1 Cor. 10. 16, 17, 21. c. 11. 17. to 34. resolve) and in the [!] Primitive Church for many hundreds of years next after the Apostles, and among the

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the Greeks and Christians under Precious John at this day, all Christians and visible Members of the Church, of years of discretion to examine themselves, constantly received the Communion all together every day, or Lords d<sup>y</sup> at the least, when ever they met to pray, hear the Word, or perform any other publike Duties of Religious Worship unto God; and that out of m<sup>r</sup>er duty, piety, devotion, zeal and love to Christ. (m) Bishop Jewel, in his Defence of the Apology of the Church of England, proves this more fully by the confession and testimonies of sundry Popish Authors. Thomas Aquine saith, In Primitiva Ecclesi<sup>a</sup>, quando magna vigebat devo<sup>tio</sup> Fidei Christiane, Statutum fuit, ut fideles quotidian<sup>m</sup> communicarent. In the Primitive Church, when great Devotion of the Christian Faith was in strength, it was ordained, that the faithfull should receive the Communion every day. (n) Durandus saith, In the Primitive Church, all the faithfull daily received the Communion. (o) Hugo Cardinalis saith, In the Primitive Church All, as many as were present at the Canon of the Masse, did daily communicate: and if they would not, they departed out of the Offertory. If ye think these Authorities are not sufficient, (p) Iohannes Cocklaus saith, Omnes olim, &c. In old time both all the Priests, and all the lay people received the Communion with the Minister that had made the Oblation, as is plainly perceived by the Canons of the Apostles, and by the Books of the ancient Doctors of the Church, &c. Likewise saith (q) Iodocus Clichovius, In Primitiva Ecclesia, &c. In the Primitive Church the faithful received the Communion every day. Likewise it is noted in the Margin upon the Apostles Canons. Omnes olim, qui intererant, communicabant. In old time, all that were present, did communicate. In the Council of Antioch, Can. 2, & Concil. Aquisgran, cap 70. Omnes, &c. All that come into the Church of God, and hear the Holy Scriptures, and refuse the receiving of the

Lords Sacrement, let them be put from the Church. These Decrees reach not only to the Ministers of the Church, but to the whole People. (r) St. Ambrose saith, *Munus oblatum totius populi sit, &c.* The oblation offered is made the whole peoples; For that in one bread all are signified; For in that we are all one, we must all receive of one bread. In imitation hereof, the Protestant Churches in forein parts did frequently receive the Lords Supper all together, witness the

(r) *In 1 Cor. 11.*

(s) *Harmony of Confessions of Helvetia, Artic. 22.* Of the if Confessions, Lords Supper: *We do therefore use the holy meat oftentimes; because that being admonished hereby, we do by the very r's of faith, behold the death and bloud of Christ crucified, and meditating upon our salvation, not without a r'ast of heavenly life, and a true sense of life eternal, we are refreshed with his spiritual, lively, and inward food, with an unspeakable sweetnesse, and we do rejoice with a joy that cannot be expressed with words for that life which we have found, and we do wholly and with all our strength pour out our thanksgivings for so wonderfull a benefit of Christ bestowed upon us.* And this (t)

(t) *Ibid. p. 349.* *Confession of Swedeland,* of their practise: *Our men do oftentimes, with a great reverence as they may, receive the sacrament, to be the lively food of their souls, and no stir upon them a gratafull remembrance of so great a benefit. The which thing also useth now to be done among us much more often and reverently, than heretofore was used:* (to wit, in times of Pope-

(u) *Ibid. p. 331.* *ry: ) With the (u) Confession of Anspurg, in these words, Therefore the Mass, (to wit, the celebration of the Lords Supper) must be used to this end, that there the Sacrament may be reached unto them that have need of comfort. As Ambrose saith, Because I do always in therefore I ought always to receive a medicin. And seeing the Mass is such a Communion of the Sacra- ment, we do observe one common mass every Holy-day, and on other daies, if any will use the Sacra- ment,*

ment, when it is offered to them, which desired it. Neither is this custom newly brought into the Church. With what <sup>\*</sup> heats of adamant, knowes of brass, fierceness <sup>\* Ezech. 3. 9.</sup> (not tenderness) of Conscience then, can or dare any <sup>Ezech. 7. 22.</sup> Protestant Ministers, Parsons or Vicars now, who have Cure of Souls, obstinately deny, peremptorily refuse to deliver the Lords Supper to themselves, or any, or all of their Parishioners and Church members, when they earnestly desire it at their hands, not only for sundry dayes, weeks, months, but years together? and that under a new monstrous <sup>(x)</sup> pretence of extraordinary <sup>(x) See Dr. Zeal, Piety, Devotion, Sanctity, tendernesse of conscience, transcendent Love to Christ, his Sacraments, their own and their peoples souls? Or with what colour will such Pastors be able to justify or excuse themselves before any Tribunals of God or man, when legally accused, convicted for this notorious deplorable Sacrilege, and Apostacy from the custom of the Primitive and Protestant Churches, if they presently repented not of it with confusion of face, and redemption of their former wilfull neglect herein, by constant, frequent, publike Communions henceforth delivered to all their people in Common, without future exclusions of any uncommunicate persons from it, who unfeignedly desire it.</sup>

2. That the Apostles, Primitive Christians, Fathers, Authors, with these two most judicious Divines, believed, asserted, both by their preaching, writing, practice, <sup>(y)</sup> That the Sacrament belonged to, and ought to be administered to every visible Christian and Church member alike, to all the whole Congregation in common; <sup>(y) Bish. Jewell's Reply to Harding, p. 23, 21, 23, 24, 29, 32, 38, 27, 28.</sup> and that none ought to be excluded, suspended from it, but persons actually <sup>(z)</sup> excommunicated from Church-communion, and all other publike Ordinances, for notorious, scandalous offences: That upon this ground, and its <sup>(z) Bish. Jewell's Reply, p. 24, 29, 30, 35.</sup> frequent common reception by all, it was stiled, <sup>Harmony of Confessions, 14. dern</sup> The Communion, both by the Fathers, Primitive, and Modern

dern Christian Church-writers of all sorts. This is the  
 (a) 13 Eliz. c. express doctrine of the whole Church of England, con-  
 firmed by a) Parliament, and subscribed, assented to  
 by all true Ministers, Pastors of the Church of Eng-  
 land, admitted to any Pastoral Charge, Article 30.  
*The Cup of the Lord is not to be denied to the Lay-peo-  
 ple; For both the parts of the Lords S crament by  
 Christ's Ordinance and Commandment, ought to be  
 ministred to all Christian men alike.* A universal  
 affirmative, admitting all unto, and sequestring no  
 (unexcommunicated) Christian from both or either  
 parts of the Lords Supper. Which the Confession of  
 the Protestant Churches in Saxony, thus back (b) Ar-  
 ticle 22. Of the Sacraments. *The Church also is dis-  
 cerned from other Gentiles by certain Signs and Cere-  
 monies instituted of God, and usually called Sacraments,  
 as are Baptism, and the Lords Supper. Which nowwith-  
 standing are not only Signs of a Profession, but much  
 more (as the antient fathers said) Signs of Grace; that is  
 they be Ceremonies added to the promise of the Gospel  
 touching Grace, that is, touching the free remission of  
 sins, and touching reconciliation, and the whole benefit of  
 our redemption; the which are so instituted, that every  
 man may use them; because they be pledges and testi-  
 monies which declare, that the benefits promised in the  
 Gospel, do appertain to every one. For the voice of  
 the Gospel is general: *this we doth bear witness, that  
 this voice doth appertain to every one which useth the  
 Sacraments.* What other Protestant Churches,  
*Confessions* affirm to this purpose, you may read at  
 large in the *Harmony of their Confessions*, Sect. 10, 11,  
 12, 13, 14, 15. With what colour of Piety, Justice, E-  
 quity, Conscience, Zeal, Prudence, Christianity, Char-  
 ity then, dare any of our *Independent*, *Presbyterian*,  
 or other Ministers seclude, debar, not only pretended  
 ignorant, scandal us, unregenerate, Visible Church-  
 members, nor actually or legally excommunicated, but  
 even*

(b) *Harmony of Confessions*,  
 12 Section, p.  
 285. See 14.  
 Sect. p.360.

even true regenerate godly Christians, and their whole Churches, Parishes, (if not some whole Towns, Cities) from this holy Supper and Communion, from month to month, yea year to year, upon false pretences, that (a) Dr. Drakes it belongs not to them; that they shall profane the Sacrament; cast pearls before Swine; give holy things to dogs; damn, pollute their own and their peoples souls, if they give the Bread, Cup of the Lord unto them; and make visible and real Saintship, fitness, worthiness, the sole rule, ground of right, interest in, and admission to this Sacrament; against the professed Doctrine, Practice of all former ages, Churches. And all in truth to erect a more than arbitrary Ecclesiastical Papal Tribunal over Christ's own Sacraments, and their Parishioners consciences, persons, to admit to, or exclude all and every of them from the Lords Supper at their pleasures, upon their own terms and times alone; the sole true round of this impious, sacrilegious, unchristian, antichristian Innovation; for it deserves no better Epithites.

3ly. That the Apostles, Primitive Church, Christians, Fathers freely and usually admitted all visible Christians whatsoever to the Communion of the Lords Supper, of discretion to examine themselves, whom they freely admitted to Baptism, Prayer, bearing of the Word, or any other publicke Ordinances of Gods Worship: (b) enjoying them all under pain of Excommunication, when ever they heard the Word, or met together in publicke, to receive the Lords Supper likewise in common together, and communicating such who communicated not in this sort, as men working the trouble and disorder of the Church. That they required, exacted no other, no greater, no solemn self-examination, preparation, fitness, visible worthiness, or real graces in them, when they came to receive the Lords Supper, but the very same they demanded, expected from them, when ever they came to be baptized, pray, hear, read the Word, or converse with God in any

other sacred Ordinances of his worship, God himself requiring the like examination, qualification, preparation, fitness in all other holy duties and approaches to him in his Word, as in this duty, as is evident by Eccles. 5. 1, 2. Lam. 3. 40, 41. Psal. 26. 6. 1say 1. 16, 17, 18. 1. 15, 16. 2 Chron. 30. 17, 18, 19, 20. Exod. 12. 48. 2 Cor. 13. 5. Jam. 1. 5, 6, 7, 21. Mat. 22. 12. 1 Pet. 2. 1, 2. Hebr. 12. 1. 1 Tim. 2. 8. Heb. 4. 2. 2 Pet. 1. 5. to 19. Luke 8. 18. Mar. 4. 24. Rom. 14. 23. and other texts, compared with 1 Cor. 11. 28, 29. and Christ's {c} sudden institution and celebration of this Sacrament at his last Supper, without giving any previous Notice of it to his Disciples to prepare themselves for its worthy reception, their former preparation, fitness to eat the Paschal Supper, and hear Christ's heavenly instructions given them, John 13. 14, 15, 16, 17. being deemed by Christ himself a sufficient preparative to communicate with him at his Table. Upon what true ground of conscience, piety, justice, reason or religion then, can any Ministers now seclude all or any of their baptized Parishioners of sufficient capacity to examine themselves, whom they freely, constantly admit to communicate with them in baptism, prayer, preaching, singing Psalms, hearing, reading God's word, and other ordinary or extraordinary publike duties of God's worship, from the Communion of the Lord's Supper only? or deem them unprepared, unqualified, unworthy to communicate in this Ordinance alone; when as they deem them sufficiently qualified, prepared, worthy to converse with God, and the most regenerated Saints in all or any other publike Ordinances but this? Or by what divine warrant from God's own Word, our Saviours, his Apostles, the Primitive Fathers, Christians, the \* Protestant Churches, or Bishop Jewels Doctrine or Practice, can they now over-rigidly exact a more transcendent, serious, diligent, special examination, preparation, qualification, worthiness, fitness, holiness

\* Harmony of Confessions, sect. 1. 1.

holiness in their people when they resort to the Communion of the Lords Supper, than when they come to hear, read the word, fast, pray, receive the Sacrament of Baptism, give thanks, or sing praises unto God; or else seclude, or deem them for unworthy Receivers, who can eat or drink nothing but their own damnation? Yea, with what conscience, reason, justice, can any Communicants neglect, refuse, delay to receive the Lords Supper, upon this pretext alone, that they are wholly unworthy, unfit, unprepared only for this duty, when publikely administred in the Churches whereof they are members, and they there present at all or any other sacred publike Ordinances, in which they then repute themselves not unfit, unworthy, unqualified, unprepared to converse with God, and communicate with other Christians, but in this duty alone? Doubtlesse the serious consideration of Bishop Jewells, St. Ambrose, and St. Augustines words forecited, touching due preparation to all holy duties, with that of Chrysostom, *If thou be not worthy to receive the Communion, then thou art not worthy to be present at Prayers:* and of the Primitive Christians daily communing, as well as hearing and praying, will rectifie this common received Error both in Ministers and People; now made the principal plea in barre, excuse, justification, by the one magisterially to sequester, repell their Parishioners from the Lords Table, and by the people voluntarily to withdraw, debar themselves from it, against Christs own precept and their bounden duties, to the prejudice, if not peril of their souls. Which I write nor, to make any carelesse or negligent of *due preparation* when they repair to the Lords Table; but to stirr all up to a like conscientious, holy preparation in all their publike or private approaches to God in other duties; to rectifie this common, superstitious, epidemical error, that most think they are unworthy, unprepared for the Lords Supper only, even then when

they deem themselves not so fit for all or any other sacred publike duties; and thereupon approach not to it when it invited, or so frequently as they ought; and that henceforth none may deem themselves only worthy to receive the Lords Supper once or twice a year, but unworthy at all other seasons, *they being not worthy to receive it once a year, if they be not worthy every day*, according to St. Ambrose doctrine; Who writeth thus of the custom of the Latine Church in his time: (as

(d) Reply to  
Harding, p. 19.  
(e) Ambr. in  
1 ad Timoth. c.  
2. Non quoti-  
dic.

(d) Bishop Jewel records his words) (e) Every week we must celebrate the oblation, although not every day unto strangers, yet for the Inhabitants; yea sometimes twice in the week; who then as frequently received the Communion, as they heard the Word, or prayed, and deemed the self-same preparation sufficient for all three Ordinances then conjoyned, as inseparable in point of usual practice. The reason why Christ instituted the Sacrament of this Supper in the most common daily Elements of Bread and Wine, was, that so they might be commonly and frequently received by all at his Table for the spiritual nourishment of their Souls, as well as daily and frequently received for the nutriment of their bodies at their private Tables.

4ly. That Christ himself, his Apostles, the Primitive Fathers, Christians, with all others who thus pressed, practised the daily administering and receiving of the Lords Supper, reputed it a converting, as

(f) Hec au-  
tem est com-  
munitis Theo-  
logorum Do-  
ctrina, Sacra-  
menta conserve-  
Gratiam, vel  
faciendo, ubi  
non invenit  
factam, vel  
factam augendo. *Natura Sacraenta dicuntur salvare, REGENERARE, &c. Bel-*  
*larmin, Amestii Bellarminus Enervatus, Tom. 3. l. 1. c. 4. (g) De Trinit. l. 3. c. 4.*

a means of quickning and begetting Grace, &c. sufficiently manifest, and I have (b) elsewhere proved at large. How dare then any *Novellers*, (Ministers or others) deny it to any unconverted, unregenerated Christians, as a meer deadly poysen on'y to them; being the most probable, effectual lively means of their humiliation, compunction, regeneration, conversion unto God, prescribed as the chieftest ballom, cordial to heal their wounded, sin-sick Souls, and support their despairing, languishing Spirits? Or how dare any such Souls, Spirits, Christians (though laden, heavy laden with the greatest Crimes) abstain from this most Sovereign Medicin to effect and perfect their Spiritual cure, upon pretence of their own unfitness, unworthiness, unpreparedness, when as the more dangerous, more desperate, mortal their Wounds & Maladies are, the more & more speedily they need, the fitter they are for this Spiritual *Basilicon*, this heavenly *Electuary*, which they (i) then most deferre, neglect, when they need it most, and would first be heale'd, cured by some other means before they resort to this most precious healing Physick, which most effectually applies Christ's passion, blood, merits to their despairing dying Souls, of all other Or ianances wharsoe-  
ver? If all, in desperate, corporal wounds, diseases, resort presently to the most effectual healing Medicaments, why not then in Spiritual likewise; but be en-joyned, perswaded, enforced under pain of damnation to defer and forbear them?

sly, That it [k] was the constant practice, duty of the Primitive Fathers, Bishops, Pastors, and of the Protestant Churches Ministers in the beginning of Reformation to invite, excite and stirre up all their people, when backward, negligent, undevout, to the frequent constant reception of the Lords Supper; reputing all such who neglected this duty, to be malapert, impudent, unworthy of Christian Communion, and rebuking, censuring, excommunicating them as such, till they repented

(b) *A Vindication of 4 Serious Questions*, p. 39. to 48. susp. 4. 1700 sus- pended, p. 24. to 39. See Mr. Humphrey his *Rejoynals to Dr. Drake*. His 2. vindication of Free-Admission to the Lords Sup- per, p. 32, 33, &c. Mr. Blake his covenant sealed, p. 204. 240.

(i) See my Suspension sus- pended, p. 36, 37. *Concordia Lutherana*, p. 542. to 552.

[k] *Bish. Jew-*  
*cls Reply*, p. 11,  
12, 13. 29. 69.  
*Cbyfostom. in*  
*Ephes. Homil.*  
3.

of this finne, as the premises largely manifest ; together with that pathetical *Exhortation* in our Book of Common Prayer, prescribed by the whole Church, Parliament of England to be used by all Ministers, and read c. 1. 1 Eliz. c. 2,

\* 5 & 6 E. 6. in Churches, when they shall see the people negligent to come to the Holy Communion ; which I shall desire all our Ministers, and Negligent Communicants oft to read, ponder at their leisures, for their better information and conviction. With what consciences, reason, equity, Piety then, can any who professe themselves the only true faithful orthodox Ministers of Jesus Christ, (yea the holiest and devoutest Zealots of all others) now make it their chiefest busines, their greatest glory, praise, the argument of their ferventest zeal and devotion by preaching, writing, disputing, not to exhort provoke, encourage, invite, compel their people to, but to dehort, deter, sequester, debar their Parishioners & others from the Lords Table, and their holy Communion with Christ and one another in this Ordinance, for whole moneths, yea years together ; (l) advising them to abstain, fly from it, as a most certain deadly posson & damnation to their souls ; and instead of discharging their Pastoral duties in excommunicating all such who prophanely neglect to repair to it, seclude, excommunicate themselves, and all their Parishioners from it (though they earnestly importune them to be admitted to it) month after month, year after year, against all Lawes of God and Man ; and by most absurd, unchristian, unreasonable whimsical conceits, and perversions of Scriptures, endeavour to justify in Presse and Pulpit this

(l) Mr. Rutherford's Divine Right of Church Gov. p. 252, 253, 254, &c. A Brotherly and Friendly Censure, p. 5, 6. Mr. Drake, p. 179, 180. Mr. Coll. and others.

(m) An Antidote against 4 Dangerous Questions. A Covenant and Kingdom, Prophane, Licentious Libertins, Brotherly and Erastian Hereticks ; Men of loose Principles, void of Friendly Censure Mr. Drake piety, devotion, holiness, &c. who either concurre not his Boundary to the Holy Mount. Mr. Collings, Mr. Saunders, and others.

with

with, or publikely oppole them in these their irreligious Innovations, and tyrannous usurpations, diametrically contrary to the Doctrine, Practice of all former Christian Bishops, Pastors, Ministers, Churches, from the Apostles dayes till this day. The Lord now convince, rebuke, humble them for these their scandalous Practices, Publications, and reclame them for the future, for their poor oppressed peoples spiritual welfare, and our Churches future peace and settlement in these distracted times.

6ly. *Bishop Jewe'*, and *Thomas Beacon*, in their forecited passages, charge these particulars on the Church and Clergy of *Rome*, as antichristian Papal Practices, Innovations, Errors, Crimes, contrary to the institution, doctrine, Practice of Christ, his Apostles, the Primitive Church, Fathers, Christians, and of all reformed Protestant Churches, Ministers; in which most of our Anabaptistical and Independent Ministers, yea many Presbyterians now imitate, equal, and farre exceed them.

1. That the Customs of the Popes Church and Popish Clergy is, usually to administer the Lords Supper to the People, but once or twice a year, by which means the commandement of Christ is broken, the Sacrament of Christ neglected, the death of Christ not so earnestly remembred, the people become unthankefull, dissolute in life, vice increaseth, virtue decreaseth. But how many Ministers now amongst us, not only neglect, but peremptorily refuse to administer the Sacrament to their Parishioners & people, so oft as once or twice every year at certain times; but not so much as once in two, three, or four yeares space, or more, together? whereby all the forementioned sins and evils are more multiplied amongst us of late years, than formerly in times of Poperie: Herein therefore they are more inexcusable and blame-worthy than the Papists, whom they exceed in this exorbitancy.

2ly, That

2ly, That the Pope and Popish Priests made the peoples negligence and undevotion in not resorting daily and frequently to the Lords Supper, the rule of Christs religion, and Ground-work of their private Masses. And instead of controulring, rebuking the people for not repairing constantly and daily to this Sacrament, they suffered them to persevere and perish in this their negligence ; yea increased their negligence, and discouraged them from the holy Communion : whereas, were it a matter of Tithes or other payments, they should be called upon, and not suffered in any wise to be negligent, neither should their negligence stand for excuse. And do not our Anabaptistical, Independent Ministers, crept into many Parish Churches, and some Presbyterians likewise, make the peoples negligence, ignorance, unpreparednesse, undevotion, the very Ground-work of their casting off and discontinuing all publike Communions in their Churches, there formerly celebrated every Month, or quarterly at least, and to set up private Communions in their Conventicles and private Meetings to some few selected Proselytes like so many private Masses ; yea, instead of exciting their Parishioners to the frequent constant receiving the Lords Supper, and reprehending them for their undevotion, backwardnesse in resorting to it, do they not foster, incourage them in their Non-approaches thereunto ; nay use all possible strained Arguments to dissuade, deter, debar them from the least access unto it ; though strict and diligent in calling on them for their own Tithes, dues, wherein no negligence or plea must be admitted ? O then do they not fully imitate, equal, yea exceed the Popes and Popish Priests herein, ( who force all to communicate once a year at least, under pain of Excommunication ) under pretext of avoiding Popery and prophanenesse ? The Lord set this home upon their Spirits, that they may reform it without delay.

3ly, That the Popes and Popish Priests debarred the  
peo-

people from reading the Scriptures, &c. upon this ground, that they be Dogs and Swine, and therefore should not such precious stones be laid before them. And do not many of our Ministers, upon this very Ground debar all their people from the Lords Supper, and justify it in (a) Mr. Drake, Print and Pulpit, from Mat. 7. 6. Give not that which is holy to Dogs, nor cast ye your Pearls before Swine, lest they trample them under their feet, and rent you? Which was certainly never intended of the Sacrament of the Lords Supper (not then instituted) nor of such who earnestly desire frequently to receive this Pearl, this holy thing, and are ready to rent their Ministers for not delivering it unto them, whereas they would highly love, honour them, did they constantly give it to them, as they ought by Christs injunction, and the Primitive Fathers practice; But rather of heavenly admonitions, reprehensions, Instructions given to excommunicated, obstinate Sinners, who would be more exasperated than reformed by them, as I have (b) elsewhere proved at large, and (c) others very lately. And are they not then direct Popes, Papists herein, fighting with their Arguments against their own People, and Christs own sacred Communion?

And here let me inform these Censurous Ministers, (c) Mr. Humphreys Second Vindication of Free Ad-mission to the Lords Supper, Sect. 12. p. 71. who term and deem all those baptized Christians, whom they judge unregenerate, Doggs, and Swine; that these are no Scripture, Gospel or Christian terms, or Epichites becomming their Lips or Pens, but meer Anzi-Scripture, ungospel, unchristian Reproaches, Revilings unbecoming their ministerial Function, and Profession of Christianity, diametrically contrary to Gods, Christ, the Holy Ghosts, the Prophets and Apostles language in holy Writ: Which in the Old Testament stiled all the circumcised Israellites, and seed of Abraham, joyned unto him by external federal Covenant and profession, though for the most part really void of saving Grace, and inward spirituall holiness,

(d) Exod. 22. (d) Holy men: A Kingdom of Priests, and an holy Nation, a peculiar people: an holy people unto the Lord v.11.44.c.19 2.c.20 7.Num. thy God, a chosen special people unto himself above all the 15.40. c.16 3. Nations which are upon the face of the earth; the holy Deut. 7. 6. c. seed: the holy people, the redeemed ones, (e) Gods people, 14. 2.21. c.26. the Lords people, the Lords portion and inheritance: his 19. c. 28 9. own people, the sheep of his pasture; the people of the 9. 2. Isa. 6.13. Lord of Hosts; and that not only when they kept them-selves pure frō Idolatry, false worship, & other wickednes, 8. 24. c. 12.7. but even when they were polluted with idolatry, false wor- (e) Exod. 3. 7. ship, all manner of pollutions, impieties, & plagued by God, 19.c.6.7. c. 7. punished and carried away captive for their sins, as the Levit. 25.26 c. marginal Texts, with sundry others testify. So all their 26.12. Deut. 9. Priests, Levites, Cities, (especially Jerusalem) are stiled 29. c.10.15. holy, most holy to the Lord, the holy Court, though many of c.29.13. c.32. them were polluted, profaned, defiled with all kind of 9.43. 1 Sam. 2. 2. Wickedness and idolatry, Exod. 30. 29. Levit. 11.44. Sam. 7. 7. 11. c.21. 6.7.8. Isa. 52. 1. c. 64. 10. c. 1. 21. Neh. 11. 23.24. 1 Kings 8.16.36.10 52. 1. 18. Dan. 9. 24. Mat. 4. 5. and other Scriptures. c.14.7. 2Kings Thus all the converted Jews and Gentiles under the Gos- 11.17 1Chron. pel, externally professing, embracing the faith of Christ, 17.21,22.c.29 and bap-tized into Christ, are stiled Gods people, my peo- 17.18. 2 Chron. ple, by God himself in the Old Testament; Ps. 110. 3. 6.6. 24.39. c. ple, by God himself in the New, 23.16. Psal. 38 Hos. 2. 23. Zech. 13. 9. and likewise in the New, 9. Psal. 29 11. Rom. 9. 25. Holy, Holy Brethren, Saints, Saints by 1f.47 9. Ps. 50 calling; a holy Generation, a Royal Priesthood, a peculi- 7.Ps.68 7.22. ar people; 1 Cor. 7. 14. 1 Thes. 5. 27. Hebr. 3. 1. Ps.77.15.20. 1 Pet. 2. 5. 9. Rom. 1. 2. 1 Cor. 1. 2. 2 Cor. 1. 1. c. 62.71. Ps. 79. 13. 13. Eph 1. 1. 15. c.6. 18. Col. 1. 2. 26. Philem.5. 13.Ps.81.11, yea they are said to be in Christ as branches in the 13. Ps.85.2. vine, John 15. 1. to 9. sanctified with the bloud of Ps.94.5.Ps.95. 7.10.Ps.100.3. the Covenant, Heb.10.29. To be redeemed by Christ, Ps.106. 4. 40. 2 Pet. 2. 1. yea reputed Members of the visible Chur- Ps. 111. 6.9. Ps.135.12. Ps.148.14. Isay 1.3,4. c.3.12. c.5.13.25. c.40.1,2. c.58.1. Jer.2.11, 12. 31,32. c.5. 26.31. Ezech.13.9.19. Dan.9.20. Hof.4.6. 8.12. Joel 3. 3. Amos 7.8.15. c.9.13. Obad. 13. Mich. 2. 4; 8; 9; 6. 3. 3. 3. 6. 2. 3. 5. Zeph. 2. 9, 10. Zech. 8. 7, 8,

ches of God, and of the Saints, though the major part of them be not really sanctified, & defiled with manifold sins, 1 Cor. 1. 2. c. 14. 17. to 34. c. 14. 23. 33. Acts 20. 28, 29, 30. 1 Thess. 1. 1. c. 5. 14. 2 Thess. 1. 1. c. 3. 6. to 16. Rev. 2. 4, 5. 14, 15. 20. c. 3. 1. &c. 4. 14, 15, 16, compared together, to omit many other like Texts. And such as these, even when they fall into scandalous sinnes, are to be restored with the spirit of meeknesse, and to be admonished as Christian BRETHREN, and not reputed Enemies, Dogs, or Swine, Gal. 6. 1, 2. 2 Thess. 3. 6. to 16. being still our Brethren in Christ, till either actually apostatized from the Profession of Christ, or actually cast out of the Church by excommunication for grosse scandalous Crimes, as the New Testament ever stiles them. Let them therefore henceforth beware how they stile any Christians, who frequent the publick Ordinances, and profess the faith of Christ externally as well as themselves, Dogs or Swine, or use them as such by secluding them from the Sacrament, though they joyn with them in all other sacred ordinances, as their Christian Brethren, and fellow Members of the Church of Christ.

4ly. That the Pope himself and his Cardinals doe scarcely communicate once in a year, but are as negligent and as undevout therein as the most part of the people, And are not many of our Ministers now more negligent and undevout herein, than the Pope himself and his Cardinals, or most part of the Popish people under them? in that they do scarcely communicate not only once in a year, but scarce in many years together in publike in their Churches? And that not out of bare negligence, as they, which is bad; but out of meer design, to debarre all their people from the Lords Supper likewise, lest they should participate with them at the Lords table, which is far more impious, detestable both to God and Man.

5ly, That the Pope and Popish Priests think that any

man, be he never so great a sinner may pray to God, and resort to other Ordinances; only they think a Sinner may not receive the Holy Communion. And is not this the very Doctrine, Opinion, thought of many of our Ministers now, who deny, debar their people the Lords Supper, and yet admit them freely to all other Ordinances of Prayer, Preaching, &c? Yet this must be no Popery, forlooth, in them, but new Evangelical lights sent down from heaven of late into their hearts.

6ly, That Mr. Harding and the Popish Priests, write, profess, *That the feast of the Lords Supper is common, all are invited, but they only received to it those who are disposed and proved; that is, after they have been examined by, and made an Auricular Confession to their Priests, and been adjudged by them worthy to communicate.* But yet many of our Parish Priests and Ministers now, are far worse than these Popish Priests herein: For many of them (f) deny this Feast to be common; but peculiar only to the true regenerate Saints: they invite not all unto it, but such alone who have saving faith and grace within them; Yea, they invite not such of their Parishioners to this feast for whole years together; but deny them their portion in this heavenly banquet, for fear some unregenerate ones should thereby intrude into this feast together with them. Neither will others of them admit any to this feast, unless they, or their new Presbyteries (g) first examine them touching their lives, faith, knowledge, Graces, visible worthiness, and adjudge them upon trial to be well disposed and provided to eat of this heavenly feast; for which they have neither precept nor president in Scripture, but only from these Popish Priests, whose language, practice they imitate. And such as will not subject themselves to this their Tyranny (as Bishop Jewel terms it) must no wayes be admitted, but secluded from Christ's Table by these Servants, though their Lord himself invites, commands them to resort thereto. Yea

(f) Mr. Rutherford, *Divine Right of Church-Gov.*  
p. 280. Dr. Drakes Boundary, Mr. Collings Suspension.

(g) Dr. Drakes Boundary, p.  
113, 114, 115,  
&c. See Mr. Humfryes Rejoynder to it,  
p. 159, 160, —  
&c.

(which)

( which is a strain beyond all *Popish Tyranny* of this kind : ) Some Ministers have refused to try or examine those Parishioners who have freely offered to put themselves upon their strictest Inquisition and Scrutiny, or administer the Sacrament to them , or to those they every way thought fit, worthy to receive it, peremptorily denying it to them moneths after moneths, and year after year, ( though importuned by all Christian means to administer it ) upon this most unrighteous, untheological, unchristian ground , That if they should admit them to the Sacrament, which was of right due unto them, then others of their unregenerate Parishioners would crowd in amongst them, and claim it likewise as their due. Thus the children must be kept from this their daily, monibly sacred bread, because the Dogs (as they prophaneley term all other Christians at large) should (b) not so much as gather up any of the Crumbs that fall from the Lords Table. Yea, most of our *Anabaptistical*, and *Independent Ministers*, who have got into our Parochial Cures, of purpose to enjoy the Glebes, Tithes, (though they disavow Parochial Congregations as unevangelical, and antichristian, which then in conscience they should not accept, for filthy Lucres sake alone, and willingly resign to others) are so transcendently peccant and super-tyrannical herein, that they will upon no terms or intreaties whatsoever administer the Lords Supper to the best, the holiest Saints of God, whose graces they cannot but approve ( nor yet baptize their Infants for the most part) unlessle they will first new-mould themselves into their *Anabaptistical Societies*, or *Independent Church-models*, the neglect or refusal whereof alone, (I know not by what warrant from Christ or his Apostles) they make a sufficient ground for ever to debar them from this Sacrament, though never so worthy, so prepared otherwise, to receive it. \* Hear, O Heavens ! Harken, O Earth, and blush, tremble at these monstrous Sacri-

<sup>(b)</sup> Mat. 15.  
27.

\* *Isay I. 2.*

legious Impieties, these super-transcendent Papal Ty-  
rannies, and worse than Antichristian Exorbitances,  
which have rendred many who professe themselves the  
eminentest Protestant Ministers, and Saints of the high-  
est Classis, more injurious, undevout, unrighteous, un-  
charitable, and tyrannical herein, than Popes (\* *In illis*  
*que vult, est ei proratione voluntas*, and that there is no  
other reason to be yielded of his doings, but only this,  
*Quia ipse voluit*, being now verified of them, as well  
as formerly of the pope) or Popish Skavelings. The  
serious consideration whereof should make them exec-  
crate these their Popish Exorbitances, and repent in  
dust and ashes for thew.

7ly, That Popish Priests from the Name and Nature  
of the Communion argue thus point-blank against both.  
It is called *Communio*: Ergo, it must be private: Ergo,  
it may be received of one alone, &c. And do not many  
of our Ministers now argue thus, or more absurdly  
than they? It is called *Communio*, because formerly  
received by all Christian Congregations together in  
Common: Ergo, It may, it must now be wiffully discon-  
tinued and laid aside for sundry years together: Ergo,  
none but Saints and segregated Conventicles must re-  
ceive it together in private; Ergo, none that are not of  
our private Church-way or Congregation must receive it  
from or with us: Ergo, neither the Parish Priests, nor  
any whole Parochial Congregations may or ought of right  
to receive it all together in the publick Church now, as  
they did heretofore,

8ly, That the Popish Priests (though they admini-  
ster this Sacrament but commonly once a year to the  
people) yet deem it a Cruel injury, a thing contrary to the  
examples and godly Ordinances of the Primitive Church,  
to deny the Lords Supper to private persons on their  
death or sick beds who desire it. And therefore would ra-  
ther deliver it alone to the sick person, without the Priests  
communicating with him, contrary to the nature and in-  
stitution

\* *Exirat. de  
Concione  
Præbenda, &c.  
in Glæssa. Reply  
to Harding, p.  
234.*

stitution of the Communion, than suffer the party to die in discomfort, and be swallowed up in despair without it. But many of our Ministers are now so cruel, and hard-hearted to their Parishioners, that they will upon no terms or intreaties, daily frequently, or yet at all deliver the Communion publiquely to them in the Church in their healths, that so they might not stand so much in need of it in their sickness, as (i) Bishop Jewel adviseth (to (i) *Reply to prevent this Popish Mischief*) and the Primitive Christians, Fathers practised : Neither will they administer <sup>100.</sup> *Harding, p. 24.*

*Fathers did, even to excommunicate persons on their death-beds, to comfort their hearts, strengthen their faiths, and keep their souls from sinking in despair.* In this therefore they are more uncharitable, injurious, tyrannical, than the very rigidiest Popish Priests and Popes unto their People.

(k) *Bishop Jewels Reply*

gly, That (k) the Popes and Popish Priests having discontinued the daily Communion of the Lords Supper with the people, have instead thereof set up Private Masses, wherein the people stand by only as Gazers, and Spectators onely of the Priests eating and drinking; but yet must not eat, drink, or communicate with them at the Altar or Lords Table, they neither calling them thereto by words or gestures, nor having any preparation for them if called: making them believe the hearing and seeing of what they do is sufficient: whereby they increase the Negligence of the people, and discourage them from the Holy Communion. Which (l) *Eish. Jewel Practice*, though meerly Popish and Antichristian; (*l*) contrary to the precept and practice of Christ and his Apostles, the Custom, Doctrine, Canons of the Primitive Fathers, Churches; the (m) Confessions, Articles of Confessions, all forein Churches, and of the (n) Church of England, (*m*) *Harmony* (*n*) *Confession*, sett. 12. 14. (*n*) *Artic. 25.* professedly condemned, declaimed against by the Exhortation prescribed in the Book of Common Prayer, ratified by sundry Acts of our Protestant Parliaments, by

Bi-

Bishop Jewel, and all former Protestant orthodox Writers; Yet Dr. Drake in his *Antiquaries*; Preface, &c. and his *Boundary to the holy Monnt*, p. 160, 161, &c. herein plays the down-right Pope & Popish Priest, not only in imitating, but thus justifying, pleading for this Practice, as fit to be introduced in all our Protestant Churches. *Scandalous Persons, yea Heathens may be present at the Lords Supper, and all Sacramental actions, and that with a great deal of profit.* The fruit of the visible and audible Word may here be attained by bare presence, &c. But they must not be admitted to, but debarred from the participation of the Sacramental Bread and Wine. Mark his reason. *By presence, benefit may be gained; but the Danger of eating and drinking unworthily cannot be incurred without actual receiving.* A better solid Argument for *Private Popish Masses*, if true, than any produced by Mr. Harding, Bellarmine, or any Romish Pope or Priest. In which passage he proclaims open war, against the (o) Institution, Practice, Doe this, &c. of our Saviour; who instituted this Sacrament, not to be Gazed upon, but eaten and drunken by all present, admitted no bare Spectators, but Gave it to ALL his Disciples: Yea he there-in bids defiance to the H. ly Ghost and St. Paul himself, 1 Cor. 10. 2, 3, 4, 16, 17. c. 11. 22. to 34: to Reply to Har- the (p) *Ite Missa est, Qui non communicat non locum,* Custom, Doctrine of the whole Primitive Church, Fathers, Christians, as Bishop Jewel will at large instruct him; and more particularly to the 25 Article of the Church of England. *The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we shoul'd duly use them.* And this Exhortation, Resolution in our English Liturgy. *Whereas you offend God so sore in refusing his holy Banquet, I admonish, exhort, and beseech you, that unto this unkindnesse you will not adde any more.* Which thing you shall do ( let this Doctor and others mark it well ) if ye stand by

(o) Mat. 26.  
26,27. Mar.  
14. 22, 23.  
1 cor. 11.  
23, &c.

(p) Gregor.  
dial. l.2. c.23.  
Bishop Jewels  
Reply to Har-  
ding, p.365.  
Mr. Fox Acts  
and Monu-  
ments, Vol. 3.  
p.1,2.

hy as Gazers, and lookers on those that do communicate, and be not partakers of the same your self, this makes the fault much greater, and is a further contempt, having the *Mysteries of Christ* in derision. Is it not said, Take ye and eat, Take and drink ye all of this? With what face then will ye hear these words? Will not this be a neglecting, despising and mocking the *Testament of Jesus Christ*, &c? Wherewith other\* Protestant Churches in their very confessions accord; And St. Chrysostom long before them, ad Ephes. Confession, sive, Hom. 3. *Whosoever standeth by*, refusing to com- \* *Hermeneutic of  
municate, is wicked and shameless, and unworthy to be  
partaker of the Prayers. Thou wilt say I am unworthy  
to be partaker of Christ's Mysteries; thou art then un-  
worthy to be partaker of the Prayers. Thou maist no  
more stand here, than one of the Catechumeni, or No-  
vices, that was never Christened. Thus, *Dum stulti-  
vitia vitant in contraria currunt*: This New Doctor  
will on no means admit ignorant, scandalous, or unrege-  
nerate Christians to receive the Sacrament; for fear they  
should eat and drink their own damnation: but yet de-  
fines, they may be present at it, and all the Sacramental  
actions, without receiving; and that too with a great deal  
of Profit; What, I pray? To make their fault much  
greater, to commit a further contempt, than if they un-  
worthily received them; by having the *Mysteries of Christ* in derision, and neglecting, despising and mocking  
the *Testament of Jesus Christ*; as our whole Church  
resolves, against this his Popish Whimsy, contradictory  
to it self: For if they may see and hear the Sacramental  
actions and administrations worship, and with a great  
deal of profit; no doubt they may also receive it with  
much more profit and comfort too: and it will Nonplus  
this grand Rabbi to resolve us, how any can be a fit, a  
worthy, a profitable *Auditor* and *Spectator* of this Sacra-  
ment; and yet an unfit, unworthy, unprofitable, yea  
damned Receiver. Let him therefore not disown, re-*

G tract

tract this his Popish Dotage, Contradiction, Absurdity,  
 (q) In my 12. to which he is driven, to avoid the dint of my (q) for-  
 Queries. My mer Arguments, against his absurd new-found Suspens-  
 ion and excommunication of men, by way of Church-cen.  
 4 Serious Que-  
 stions; And sure for notorious Scandals, only from the actual recep-  
 Suspension sus-  
 pended.

at it, and freely admitting them as unexcommunicate  
 true Church-members to all other Ordinances, without  
 the least seclusion from them: For which Mr. John  
 Humphrey hath since sufficiently schooled him, in his  
 Rejoynder to his Boundary.

10ly, That the Popish Priests having abolished dai-  
 ly, weekly, frequent Communions together with their  
 people in the Church, who ought to receive the Sacra-  
 ment, and remember the death, Passion of our Saviour,  
 as often as the Priests themselves, do yet (to keep a  
 perpetual remembrance of Christ's death) oblige them-  
 selves to say Private Masses daily, communicate alone  
 without the people, and offer up Christ daily in sacrifice to  
 his Father, wherein appeareth their wanton folly, that  
 they may do, and are commanded to do, they will not doe;  
 but that they cannot do, that they will needs do. And is  
 not this the wanton folly of our Anti-Communion Mi-  
 nisters now? That they may lawfully, and are com-  
 manded to do, (to administer the Communion fre-  
 quently, constantly to all their people) they will by no

(r) Dr. Drakes Bounday. Mr. Colling's in his Suspension.

(s) Primum and Men, even Pope-like, (s) without any arti-  
 ligant, deinde eis, hearing, conviction, and before any judicial  
 causas in eos querunt. Cyril. in Joban. l.12. c. 45; Iust. Tydford Law: part of their Parishioners from the holy Communion for  
 Jewels Reply to sundry months, years together, by their own lawlesse, Harding, p.358 Arbitrary, Tyrannical usurpations, without any lawfull  
 Authority.

Authority from God or Man; and will neither receive it alone themselves, as the Popish Priests do, nor suffer their people to receive it with them, to keep a perpetual remembrance of Christ's death; thereby incurring that Censure of Tertullian, de Resurrectione carnis, *Heretici ex conscientia infirmitatis sua nihil unquam transierant ordinarie*; yea that just Woe and Censure denounced by our Saviour, Mat. 23. 11. Luke 11. 52. *Woe unto you Scribes and Pharisees, Hypocrites, for ye shut up the kingdom of heaven against men: for you neither go in your selves, neither suffer ye them that are entering to go in: or, them that were entering in, ye hindered and forbade;* as Luke renders it. The Lord give them now Grace to discern and reform this their perverse, Pharisical Pride, Hypocrisy, and Tyranny, yea Enmity against the Memorial of our Saviour's passion: for it deserves no milder Ticks, being such in reality.

11. That the Popish Priests require a more extraordinary, transcendent holiness, worthiness, examination, confession of sins, preparation, and qualification in such Christians as they admit to the Lord's Supper, than they exact from them in their approaches to God in any other holy Ordinances and Duties of his worship, (be it Prayer, hearing, or reading of God's word, Fasting, Thanksgiving, singing of Psalms, Baptism, and the like;) And that upon this conceit, (t) that it is more sacred and divine, than any other Ordinance whatsoever. For there it is, Hoc est Corpus meum; there we eat and drink (say they) the very Body and Blood of Christ it self, and so converse more immediately with Christ and God himself, than in any other Ordinance. Which ridiculous Popish dream of Transubstantiation, as it (u) ushered in their elevation, Adoration of the Sacrament, prostration, kneeling, bowing to it and their Altars, with other

(t) Mr. Harding against Jewel: See his Defence of the Apology, p. 263 264. Missale Romanum, Pontificale Romanum, Beatae Mariae, Leditma his Catichism, Belarmino, De Veneratione Eucharistie. Bishop Jewels Reply to Harding, p. 283, 284. Amelius Bellarmin. Enervatus, Tom. 3. l. 4. c. 8. (u) Bish. Jewel's Reply to Harding, p. 282, 283, 284. 305, 306. 453. Bishop Morton against Mass Ceremonies.

various Papal Superstitions and Idolatries; so it first introduced this Suspension, Excommunication of Christians from the Lords Table only ( now so eagerly contested for by Anabaptists, Independents, and over-rigid Presbyterians) though freely admitted to all other Ordinances of Gods publike worship , and that extraordinary, transcendent, special Worthinesse, Holinessse, Self-examination, Preparation, Fitnesse, which they appropriate to this Ordinance alone, to make men worthy Receivers, yet never presse upon them to make them worthy Petitioners, Hearers, Readers, Thanksgivers, Mediators ; introduced first by Popish Priests after Transubstantiation, as an appendent , or consequent of it; but not known, practised in Christ's Church before, in the primitive purest times ( as the premises evidence ) when they received the Lords Supper every day when they met together to pray, or hear the word. Which as it hath bred a strange Schism between the Sacrament and Ordinances of God themselves, as if the Lords Supper were far holier, and Christ more really, immediately , and in another manner present therein, than he is in Baptism , Prayer , or the Word preached ; when as in truth , Gods Sacraments, Ordinances are all of equal holinessse, and God the Father , Sonne and hly Ghost equally present with us, and as immediately conversed with by us in them all, as in the Lords Supper ; as is undeniably evident, by Eccles. 5. 1, 2. 1 Cor. 10. 2, 3, 4 Mat. 28. 19,20. Acts 10.33. 44.47. John 6. 29. to 66. compared with 2 Chr. 6. 19. to 42. Ps. 16.11. Ps. 27. 4,8. Ps. 17. 5. Ps. 65. 4. Ps. 84. Ps. 95. 2. Psal. 100. 1, 2, 4. Ps. 105. 4. Ps. 132. 14. Ps. 140. 13. Isay 26. 8, 9. c. 6. 3, 5. c. 64. 1. 5. Jer. 30. 21. Mat. 7. 6. 1 Cor. 9. 13. 2 Tim. 3. 15. Rom. 6. 3, 4, 5. c. 1. 16, 17. Gal. 3. 1, 2. 27, 28. By these passages of the Fathers, cited by (x) Bishop Jewel against Harding , who charged him with too grosse an Error, in making the presence of Christ in

(x) Defence of  
the Apology of  
the Church of  
England, ch.  
14. divis. 2.  
p. 260, 261.  
264.

Baptism, like to his presence in the Supper. (y) Saint (y) In Ioban.  
 Augustine saith, *Habes Christum in presenti per Bap-* Tract. 50.  
*tissimatis Sacramentum: Thou hast Christ in the time*  
*present by the Sacrament of Baptism.* (z) St. Chrysostom saith, *In the Sacrament of Baptism, we are made ad Ephes. Hom.*  
*flesh of Christ's flesh, and bone of his bones.* (a) Saint Bernard saith, (of Baptism) *Live in sanguine ejus;* (a) Super Missus est. Hom.  
*Let us be washed with his blood.* (b) Leo saith, *Thou art wash'd in the blood of Christ when thou art baptiz'd.* (b) In Stem.  
*in his death.* By these few, (writes Jewel) it may appear, That Christ is present at the Sacrament of Baptism, even as he is present at the holy Supper, unless ye will say, We may be made Flesh of Christ's flesh, and be wash'd in his blood, and be partakers of him, and have him present without his Presence: Therefore Chrysostom when he hath spoken vehemently of the Sacrament of the Supper, he concludeth thus; Sic et in Baptismo; Even so it is also in the Sacrament of Baptism. The Body of Christ is likewise present in them both. And for that cause (c) Beda saith, Nulli est aliquatenus ambigendum, tunc unumquemque fidelium Corporis Sanguinisq; Dominici participem fieri quando in Baptismate Membrum Christi efficitur. No man may doubt, but every faifthfull man is then made partaker of the Body and Blood of Christ, when in Baptism he is made the Member of Christ. And whereas Mr. (d) Harding and others advanced the Dignity of the Lords Supper, above Baptism and the Word, and seclude those from it, whom they admit to the other, upon this Ground; That those who eat and drink the Lords Supper unworthily, eat and drink judgement to themselves, not discerning the Lords body: Thereto Bishop Jewel replies, St. (e) Ierom saith, *Dum Sacra menta violantur, ipse cuius Sacra menta sunt, violatur.* When the Sacraments be misused, God himself, whose Sacraments they be, is misused. And St. Augustine saith, *Qui indigne accipit Baptisma, Iudicium accipit, non Salvem.*

(c) Beda in Cor. 10.

(c) Reply to Harding, p.

284.

(e) In Malac. ch. c. 1.

Who so receiveth Baptism unworthily, receiveth Judgement, ( or Damnation ) nor Salvation; as well as he who receives the Lords Supper unworthily. Yes, Christ himself when he sent forth his Disciples to preach and baptize, Mar. 16. 15, 16. said unto them, *Go ye into all the world, preach the Gospel to every Creature: He that believeth (the Gospel preached) and is baptized, shall be saved; he that believeth not shall be damned:* To which he superaddes Mat. 20. 14, 15. c. 11. 20. to 25. Mar. 6. 15. And whosoever will not receive you, nor bear your Words, when ye depart out of that house or City, shake off the dust of your feet; Verily I say unto you, it shall be more tolerable for the Land of Sodom and Gomorrah in the day of judgement, than for that City. 2 Cor. 2. 15, 16. For we are unto God a sweet savour of Christ ( in preaching the Word as well as administering the Sacraments) in them that are saved, as in them that perish: To the one we are the savour of death unto death; and to the other we are the savour of life unto life. By which it is apparent, that there is as much danger, judgement, damnation incurred by every man by his unworthy receiving of Baptism, and unprofitable hearing and contemning the Word preached, as by his unworthy receiving the Lords Supper; as also by his unworthy praying, which is an abomination unto the Lord, and turned into sinne, Psal. 109. 7. Prov. 28. 9. Isa. 66. 3. Upon which account all unregenerate, ignorant, impenitent, scandalous persons should be totally secluded from Baptism, preaching, hearing of the Word and Prayer, as well as the Lords Supper by our Ministers. So this Erroneous Popish opinion ( refuted at large by Dr. Ames, in his *Bellarminus Enervatus*, Tom. 3. l. 1. c. 4. *De Sacramentorum Comparatione*) hath severed the ordinary daily use of the Lords Supper used in the Primitive times, from the ordinary publike Prayers, and preaching the Word; which it alwaies accompanied in the best

best and purest times ; and engendred a world of unnecessary, unchristian Controversies, Schisms, Sects, in the Church of God, especially in our own, of later times. And therefore ought now to be duly considered, reformed, exploded, as well as that Monster of *Transubstantiation*, which originally introduced these fond superstitious *Popish Errors*, that now so much intoxicate the brains, perplex the consciences both of Protestant Ministers and People, and are like to prove our Churches ruine. The *Church of England* in her 13 Article, with our Protestant Writers, Divines, doe all Generally condemn the Popish doctrine of *Merit of Congruity*; Yet most of them now really embrace, justify, preach, teach, print it, in their extraordinary Preparations for the Lords Supper. They all generally now teach and exact, a visible, or real worthiness, as absolutely necessary for every Communicant; without which, he must in no wise approach to the Lords Supper, for then it will certainly prove meer poysen to him, and he shall only eat and drink thereat his own damnation. But if he be so really, so visibly worthy and prepared, as they prescribe and require him to be, then he may certainly assure himself, that God will accompany this ordinance with his special presence, Grace, blessing, so as he shall assuredly reap much Grace, increase confirmation of his Faith, Joy, Peace, Assurance, and all other Graces by it. Whether this be not the *Popish Schoolmens meriting Grace of Congruity*; and tying of Gods Grace, Spirit, to our Worthiness, Merits, Preparations, for our own inherent Worthiness and Preparation sake, let all judicious Protestants resolve? Verily, when I seriously ponder that Memorable Passage of *Martin Luther* in his Greater Catechism, (i) That this Sacrament Was not instituted for those that are worthy, and purely cleansed from their sins, but clean contrary, even for miserable and wretched sinners, sensible of nothing but their own unworthiness, Therefore let such a one say, Lord,

(f) See *Bishop Jewels Reply to Harding*, p. 283, 284, &c.

(g) Dr. Drake's Boundary, Mr. Collings.

Mr. Rogers, Of Preparation to the Sacrament.

The Practice of Piety, touching Preparation for the Sacrament.

antidote against 4. Q-

sions.

(b) Bonavent. in 3. Sent. dist. 4. art. 2. qu. 2. and others

thereon.

Summa Angelica, Tit. Meritum.

(i) *Concordia Lutherana*, p. 242. to 252.

*Nota.*

Lord, I would very willingly be worthy of this Supper ; but yet I come unto it, induced by no worthines of mine own, but trusting on thy Word alone, because thou hast commanded me to come, &c. For the Sacrament is not to be looked on as an hurtfull thing, from which we should run with both our feet, but as a saving and wholesome Medicin, which may heal thy diseases, and give life both to thy Soul and Body. Why then do we so shun it, as if it were a Poison, which being received would bring present death unto us ? Yea, but some may say, I am not so sensible of my sins and unworthiness as I shoule be. To such as are in this condition I can give no better advice, than to look into their own hearts, and to see whether they be not flesh and blood, and may not say with Paul, Rom. 7. I know that in me, that is, in my flesh, dwelleth no thing that is good. In summe, by how much lesse sensible thou art of thy sins and defects, the more reasons thou hast of comming, and frequent seeking Help and Physick. And when I consider these Passages in the Practice of Piety ; (so much approved by all our Divines, and pious Christians) concerning the due manner of Practicing Piety in receiving

(k) Edit. 31. the Holy Supper of the Lord, (k) That no man living p. 402. 435. is of himself worthy to be a Guest at so holy a Banquet. The Rules there prescribed, How to consider and perceive our own unworthiness, by examining our lives according to Gods Commandement : With these ensuing Meditations prescribed to every Communicant

(l) Page 451, to ponder, both before and at this Sacrament, (l) 452, 453. Ponder then, with what face darest thou offer to touch so holy a body, with such defiled hands; Or to drink such precious blood, with so lewd and lying mouths; Or to lodge so blessed a Guest, in so unclean a Stable: For if the

(m) 1 Sam. 6. (m) Bethshemites were slain for but looking irreverently 19. to the Ark of the Old Testament ; what judgement waitest thou justly expect, who with such impure eyes and heart, art come to see and receive the Ark of the New Te-

Testament, in which (n) dwelleth all the fullnesse of (n) Col. 2. 39.  
 the Godhead bodily ? &c. If John Baptist (the holiest  
 man that was boru of a woman) thought himself (o) un- (o) Mat. 3. 11.  
 worthy to bear his shooes; O Lord, how unworthy is  
 such a prophane wretch as thou art, to eat his flesh,  
 and to drink his precious bloud ? If the blessed Apostle  
 St. Peter, seeing but a glymple of Christ's almighty pow-  
 er, thought himself (p) unworthy to stand in the same (p) Luke 5. 8.  
 boat with him ; How unworthy art thou to sit with  
 Christ at the same Table, where thou maist behold the  
 infinitenesse of his Grace and Mercy displayed ? If the  
 (q) Centurion thought that the roof of his House was (q) Mat. 8. 8.  
 not worthy to harbour so divine a Guest; What room can  
 there be fit under thy Ribbs for Christ's Holinesse to dwell  
 in ? If the (r) bloud-issued sick woman feared to touch (r) Mat. 9. 20.  
 the hem of his garment ; How shouldest thou tremble <sup>21.</sup>  
 to eat his flesh , and to drink his All-healing bloud.  
 Yet if thou comest humbly in Faith, Repentance and Cha-  
 rity, abhorring thy sins past, and purposing unfeignedly  
 to amend thy life henceforth, let not thy former sins af-  
 fright thee; for they shall never be laid to thy charge, and  
 this Sacrament shall seal unto thy Soul, that all thy sins  
 and the judgements due unto them , are fully pardoned,  
 and clean washed away by the bloud of Christ. For this  
 Sacrament was not ordained for them who were perfect,  
 (or worthy) but to help penitent sinners unto perfection.  
 Christ (s) came not to call the righteous, but sinners  
 to repentance. And he saith , The whole need not a  
 Physician, but they that are sick. These hath Christ  
 called, and when they came, them he ever helped ; witness  
 the whole Gospel, whch testifieth, that not one sinner  
 who came to Christ for Mercy, went ever away without  
 his errand. Bath thou likewise thy sick soul in this  
 Fountain of Christ's bloud ; and doubtlesse, according to  
 his promise, Zech. 13. 1. thou shalt be healed of all thy  
 sinnes and uncleannessse. Not Sinners therefore , but  
 those who are unwilling to repent of their sinnes, are

(s) Mat. 9. 12;  
 13. 6. 11. 28.

<sup>1</sup>) Ibid. p. 448 debarred from this Sacrament, &c. (<sup>1</sup>) I am in a word a  
 (<sup>a</sup>) Rom. 7. 14 (<sup>b</sup>) carnal creature, whose very soul is seal'd under sin;  
 24. a wretched man compassed about with a body of death;  
 (<sup>c</sup>) Mat. 9. 13. Yet, Lord, seeing thou (<sup>x</sup>) callest, here I come; and see-  
 c 11. 28. c. 22. ing thou callest sinners, I have i burst my self in among  
 1. &c. the rest; and seeing thou callest All, with their heavi-  
 est loades, I see no reason why I should stay behind.  
 O Lord, I am sick, and whether should I go but unto thee,  
 the Physician of my Soul? Thou hast cured many, but  
 never didst thou meet with a more miserable Patient, &c.  
 And why should I doubt of thy Good will, &c? With  
 (<sup>y</sup>) Ibid. p. 408. this further passage, (<sup>y</sup>) But then thou wilt say, It  
 were safer to abstain from coming to the holy Communi-  
 (\*) Num. 9. 11. on, than to resort unto it. Not so: For God hath (\*)  
 Heb. 2. 9. Mat. threatened, to punish the wilfull neglect of his Sacraments  
 22. with eternal damnation. And it is the commandement  
 [x] Mat. 26. 26 of Christ, (<sup>c</sup>) Take, eat, doe this in remembrance of  
 1 Cor. 11. me; and he will have his Commandement under the  
 penalty of his Curse obeyed. And seeing this Sacra-  
 [a] John 13. 1. ment was the [<sup>a</sup>] greatest token of Christ's love, which  
 he left us his end to his Friends, whom he loveth to the  
 end; therefore the neglect and contempt of this Sacra-  
 ment, must argue the (<sup>b</sup>) contempt and neglect of his  
 Love & Bloodshedding; than which no sin in Gods ac-  
 count can seem more haynous; Nothing binders why  
 thou maist not come freely to the Lords Table; but  
 because thou wouldest rather want the love of God, then  
 leave thy filthy sins. O come then, but come a Guest pre-  
 [b] Heb. 10. 28. 29. pared for the Lords Table: Seeing they are [<sup>c</sup>] bles-  
 sed who are called to the Lambs Supper. And when  
 I further observe the several passages of like nature in  
 others of our Writers, touching this Sacrament; with  
 this Confession of our saines in our English Liturgy;  
 And this acknowledgement, We do not presume to come  
 unto this thy Table, O Lord, trusting in our own woz-  
 thinesse, but in thy great and manifold mercies: we  
 are unworthy, O Lord, to gather up the crumbs un-  
 der

der thy Table, &c: even then when we approach unto this Supper; With those passages prescribed in the Exhortation before this Sacrament, to be used by all our Ministers to their People when they see them negligent to come to the Holy Communion: When God calleth you, be not you ashamed to say, I will not come, &c? I for my part am here present, and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this Holy Communion, &c. I can no wayes approve the forementioned Doctrin and Opinion, of visible or real worthinesse (pre-required by our (e) New Doctors, as the only rule of their admitting men to this Sacrament) as Orthodox or solid, but reject it as *erronions, Papish, and meer merit of Congruity*; Disclaim that General received opinion, That there is another sublimer Fitnessse, Holiness, Examination, Preparation required of all men in their addresses to this Sacrament, than to any other of Gods Ordinances; And cannot but conclude it a most damnable, impious, dangerous, unchristian practice, for any Ministers to dehort, debar, prohibit any of their uncommunicated Parishioners from it, who desire to receive it, whiles they freely admit them to all other Ordinances, since God himself both thus calls and commands them under pain of the highest sinne, contempt and damnation, to repair constantly to this Sacrament, as the chiefest medicine to cure, comfort, refresh their sin-sick, drooping, despairing Souls. And upon unpassionate serious, second thoughts of what is here premised, I doubt not they will all subscribe to my Opinion herin, though they may deem it a strange Novelty at first reading, and admit all freely to this Sacrament, as well as to other Ordinances.

[e] Dr. Drake  
his Boundary,  
Mr. Collings  
his Juridical  
Suspension.

(e) Our Reverend (f) Bishop Jewel, the Har-  
Divis. 3. Defence of the Apology, p. 228, 229, &c. Reply to Harding, p. 71, 72, 73,  
74, 75, &c. 82, 108, 109. Dr. Featies Grand Sacrilege of the Church of Rome.

[f] Apology of  
the Church of  
England, c. 12.

mony of Confessions, sect. 14. with all Protestant Churches and Divines, justly chargeeth the Church of Rome, and Romish Priests, with Grand Sacrilege, Church-robbery, wickedness, injury, impiety in the highest degree, for denying, prohibiting the Cup of the Lord so the Lay people in the administration of this Sacrament, contrary to Christ's own institution and practice, the practice of the Primitive Church, Fathers, Christians, in former ages, & all other Christian Churches in the world, for certain reasons best known to themselves; and more especially

[g] In Tracta-  
tu contr. H. e-  
sin communi-  
candi Laicos  
sub utaque  
specie.

for this very reason (as (g) John Gerson, a principle member of the Council of Constance, privy to its secrets records) That if Lay-men should communicate under both kinds, as Priests, Dignitas Sacerdotis non esset super dignitatem Laicorum, The Dignity of Priests should not be above the dignity of Lay-men: Whence Gabriel Biel extolleth the dignity of the Priest above our Lady, and all other Saints, because he may communicate under both kinds, and they cannot. And so have they altered the Sacrament of equality and unity, and made it a Sacrament of difference, and dissention, as (h)

[h] Reply to  
Harding, p. 73. Bishop Jewel truely observeth. Now I appeal to the Judgements, Consciences of all judicious Protestants,

[i] Gratian de  
Consecr. Dist. 2. and (i) Pope Gelasius himself, who justly condemned this practice, as most wicked, injurious, impious Sacrilege in the Popes and Priests of Rome; whether it be

not a farre greater, worser, execrabler Sacrilege for any of our Protestant English Ministers, contrary to our Saviours precept, president, the custom, doctrine, practice of the Apostles, Primitive Churches, Fathers, Christians, and all other Churches in the world; yea, to the Councils, Canons, Injunctions, Articles, Liturgies, Homilies, Writers of our English Church, and

[k] 1 E. 6. c. (k) Statutes of our Realm, obstinately, wilfully to  
1. 5, & 6. E. detain, not only the Sacred Cup, but Bread, and whole  
6. c. 1. 1 Eliz. 6. c. 2. 3. Iac. c. Lords Supper from all their Parishioners, for sundry  
4. 5. Moneths, Years together, as no wayes due or belong-  
ing

ging to them? And that onely upon no other real Ground but this alone, (l) to erect a new Ecclesiastical [l] See Dr. Jurisdiction in themselves and their intended Presbyters, over the Lords Sacrament it self, and all their people; and to advance their own Sacerdotal or Presbyterical Dignity hereby above the Dignity of their ordinary Lay Parishioners; this New Papal Authority, Tyranny, Sacrilege, being never claimed, practiced by them before, but only since their late pretended divine right, and claim to their new Presbyterian Sovereign Authority, to examine all their Parishioners visible worthiness, fitness, preparedness to receive this Sacrament, before their actual admission thereto. Whereby they have now altered this blessed Sacrament of Equality & Unity, (to which all visible Members of every particular Congregation capable of Self-examination, have an equal right and common interest, as well as then lives, or their new Presbyteries, Triers, and ought to receive it together with them, as frequently as they shall receive it & made it a Sacrament of Difference, Dissention, division, separation, and no Communion at all; nor yet so much a Sacrament or Ordinance of Christ at all in many Churches, but only in Notion and Dispute, not actual publike Celebration, according to Christs command, (m) This doe in remembrance of me. They having now metamorphosed our Saviours precepts, Take ye, Eat ye, Drink ye ALL of this, in Remembrance of me: As OFT as ye eat this Bread, and drink this Cup, shew ye the Lords death till he come, into This doe not, Take ye not, Eat ye not, Drink ye not AT ALL in Remembrance of me. Never once (much lesse oft) eat this bread, nor drink this Cup, nor shew ye the Lords death thereby till he come. O my obstinate refractory Christian Brethren (if I may be now deemed worthy by you, to call you so) who are guilty of this practice; I advise you, beseech you, for the Honour of my blessed Saviour, and this his holy Sacrament; the Honour of

(m) Luke 22.  
19, 1 Cor. 11.  
24, 25, 26.  
Mat. 26.26.

our Protestant Church and Religion ; the Honour of your own Ministry and Function ; the comfort , the Salvation, the edification of your own & your peoples Souls, now at last most seriously to consider this your *worse than Papal, Romish, impious Sacrilege, Impiety, Antichristian Pride, Usurpation, Tyranny, Rebellion against Christs positive Precepts,* ( for I can truly give it no other, better Terms than these ) with shame and confusion of Face, Heart, Spirit ; and then be ( n ) no more stiff-necked ; no longer Popish, Romish, in this and other forementioned particulars, as you have hitherto been : which render you more really *scandalous*,

( n ) 2 Chron.  
30. 8.

( o ) Gal. 26. if not *impious*, than any you debarre from this Sacrament : And [ o ] *repute me not your Enemy*, nor a *Razler* ; because I thus plainly, impartially tell you the truth, and have paralleld your late practices with Popes and Popish Priests exorbitances, Sacrileges ; not minced your *Crimes* with diminutive termes , but set them forth by their proper Titles , in their Native Colours, that you might the better discern their horrour , avoid their danger , and bee the more humbled for them before

( p ) Psal. 141. 5. God and Men ; but ( p ) *repute me your best, your  
33, &c. Prov. truest, cordiallest Christian Friend*, ( q ) for discov-  
9. 8. c. 24. 25. ering these your *Iniquities*, and rebuking you sharp-  
c. 28. 23. ly, that you may be sound in the Faith. ( r ) Re-  
( q ) Tit. 1. 13. member therefore whence you are fallen ; repent and re-  
( r ) Rev. 2. 5. form your late dangerous Errours , and doe your  
first workes , by discharging your Pastorall duties  
to your people, in frequent, publike, common Ce-  
lebrations of the Lords Supper, together with them,  
as your Ministerial and Parochial Functions, Christs  
Precepts, the Statutes, Edicts of our Church and Realm  
oblige you ; And that upon this ensuing Consideration  
superadded to the Premises.

7ly, That

7ly, That (s) Bishop Jewel and the Fathers, Authors (A) Rep'y o  
forecited by him, resolve; That one principall end of the <sup>Harding, p. 20.</sup>  
holy Communion, is, to joyn and unite Christians together <sup>21. 93. 112.</sup>  
in Christian Communion, unity, amity, as being all fed Confessions,  
together, and partakers of this one bread: That by their <sup>Harmony of</sup>  
common open receiving of this holy communion frequently <sup>15. miles of</sup>  
together, they do openly testify and declare, that they are <sup>England 28.</sup>  
all one in Christ Jesus, and all one amongst themselves; Confessions, &c.  
That this is the principal means to joyn & keep them to- <sup>14. August. de</sup>  
gether; and to prevent Schisms, Divisions, Sects Concen- <sup>Confessio</sup>  
tions amongst Christians; It being impossible (as (t) S. <sup>Evan-</sup>  
<sup>(s) contr. Fan-</sup>  
<sup>Ang. writes</sup>) to conjoyn men together into any name of rea- <sup>sum March:</sup>  
ligion, be it true or false, unles they be joynd together with <sup>l. 19. c. 11.</sup>  
some bond of visible Signe or Sacraments, like confede-  
rated sworn Brethren. Hereupon the later Confession <sup>Harmony of</sup>  
of \* Helvetia, cap. 12. writes thus of this Holy Supper, <sup>Confessions, p.</sup>  
Moreover we are admonished, in the celebration of the <sup>306. 310.</sup>  
Supper of the Lord to be mindfull of the body whereof we  
are made Members, and that therefore we be at Con-  
cord with all our Brethren, that we live holily, and  
not pollute our selves with wickedness and Strange Re-  
ligions, but persevering in the faith to the end of our  
life, give diligence to excell in holiness of life. With  
which accords the Former Confession of Helvetia, in  
these words, Also the Lords Supper is as a badge unto  
us: for as one loaf, and one wine, are made of many grains  
and grapes; so we being the whole multitude of the faith-  
full, are gathered together to be one bread and one body.  
By this we testify in an outward profession, that we are  
redeemed by the blood of Christ, and made the members  
of Christ, to whom we give thanks, in whom we are  
Confederates, and do promise to perform mutual duties  
one towards another. The Confession of Saxony thus  
seconds them, God will have this publick receiving to  
be a Confession, whereby thou maist shew what kind of  
Doctrine thou dost imbrace, and to what company thou  
dost joyn thy self. Also he will (hereby) that the mem-  
bers

\* *Ibid. fol. 15.*  
p. 360. bers of the Church should have a Bond of mutual love among themselves. \* God would that these publick Meetings should be Witnesses of the Confession and severing of the Church of God from the Sects and Opinions of other Nations. John, assembled his flock at Ephesus, and taught the Gospel, and by the use of the Sacraments, the whole Company did declare that they embraced this Doctrine, and did invocate this God, who delivered the Gospel, and that they were separated from the worshippers of Diana, Jupiter, and other Idols. For God will be seen and have his Church heard in the world, and have it distinguished by many Publike Signs from other Nations. And the promises wherein, God doth affirm he will preserve his Church ar included in the very words of the Supper, where he commandeth, the death of the Lord should be shewed forth, and this Supper distributed till he come. Therefore doubtlesse the principal and only means that Ministers or Magistrates can use, to prevent the dangerous, universal, epidemical increase of Sects, Schisms, Separations from our Parish Churches and publike Assemblies; to reclaim, reduce, re-unite their people in personal presence and affection to themselves, their Churches, and one another, and to restore unity, amity, peace, settlement, to our miserably distracted, dilacerated Church and Realms, divided, subdivided into so many Sects, Factions, one from and against another, is, to restore, presse, practise the frequent publike use of this Holy Communion every Lords day, or Moneth at least, and not to seclude any of their Parishioners from it capable of self-examination, but such alone who are actually excommunicated from all Church-Communion, and all other publick Ordinances, for their notorious sinnes demeriting such a censure. The contrary Doctrine, Practice, (derived from, and asserted by the (u) Anabaptists, baptist. De Ecclesia, c. 6. quæst. 3 &c. Harmony of Confessions, Sect. 10. to 16.

(u) See Lucas Ofiander,  
*contra Anabaptist.*  
but

but oppugned by Protestant Churches, Writers heretofore, though now asserted by Independents and (x) (x) Mr. Rutherford, Divine Right of Church Gov. rigid Presbyterians) That this holy Communion belongs only to the truly regenerate, or to none but visible Saints: not to any unregenerate Persons or Sinners, who are all to be secluded from it. That none ought to be admitted to it, but such who upon trial and due examination by their Ministers or Presbyteries, shall be adjudged worthy Communicants, and sufficiently qualified, extraordinarily prepared to receive it: And the discontinuing of this Communion in most Churches upon these false Principles for sundry moneths and years together, having been the original fountain, sourse, and principal occasion of all those unhappy Schisms, Divisions, Separations, Contentions, Sects, Disputes, Differences which have rent our Churches, Realms, into so many Pieces, and brought so much hatred, scorn, contempt upon our Ministers persons, Functions, Ministry, in wise mens observations. To put this out of question, I shall desire all sadly to consider, that the greatest rents, schisms that have besallen the Church of Christ in these later ages of the world, have proceeded from Errors, Controversies touching the Sacraments, which have severed it into irreconcilable Sects and Separations. The Popish Error of Transubstantiation, and the consequences (of Adoration, of the Hostia, Masses, &c. arising thence) with the Sacrilegious depriving the Laity of the Cup, by the solemn (y) Decree of the Council of Constance, was the original Ground, the principal (though not only) cause, of all Protestant Churches Separation from the Church of Rome; as Mr. Fox his Acts and Monuments, the French Book of Martyrs, Bishop Jewel, Bishop Morton, and others in their learned Works heretofore, Dr. Daniel Fearely, in his Grand Sacrilege of the Church of Rome, Mr. John Daille his excellent Apologie for the Reformed Churches, shewing their Necessity of Separation from the Church of Rome,

and others in their late Treatises of Schism, at large demonstrate: And had not the Council of Basil (since the Decree of Constance) granted the use of the Sacra-

*Bishop Jewell's Reply to Harding, p. 72.* certain conditions granted the same to other Kingdoms and Countries, they had all totally revolted from the Church and Popes of Rome, and turned Protestants, so much were they displeased with them for this Grosse sacrilege. Hence the Council of Basil in their Act of p. 905. to 912. *Concession of the Sacrament in both kinds to the Bohemians,* useth this observable Preface: \* In the name of God and of our Saviour Jesus Christ, upon the Sacrament of whose most blessed last Supper we shall intreat, that he which hath instituted this most blessed Sacrament of Unity and Peace, will vouchsafe to work this effect in us; and to make us, that we may be one in the said Lord Jesus our Head; and that he will subvert all the subtleties of the devil, which through his envious craftiness, hath made this Sacrament of Peace and Unity, an occasion of Wars and Discords; that while Christians do contend touching the manner of communicating, they be not deprived of the fruit of the Communion. Wherupon St. Augustine in his Sermon upon Infants, in the Decrees, De Consecratione Distinct.

2. Quia passus, saith thus. So the Lord Jesus Christ certified us, and willed that we should appertain unto him, and consecrate the Mystery of our Peace and Unity upon the Table. He that receiveth the Mystery of Unity, and doth not keep the bond of Peace, doth not receive a mystery for himself, but against himself. This we thought good above all things to be premised. A clear testimony, that the Popish Abuses in the Sacrament, and this Sacrilege in depriving the people of the Cup, was the original cause of all the Schisms, Warres, Discords, then in and against the Church of Rome, and between her, the *Bohemians*, and other Churches,

Kingdoms,

Kingdoms. Since this, the (a) erroneous Doctrine of (a) Fox Acts Consubstantiation in the Sacrament, hath totally and <sup>§ Monuments,</sup> almost irreconcilably divided the Lutherans from the <sup>Vol. 2 p 87, 88.</sup> Calvinists, and other Protestant Churches, and set them at open variance, hostility one against the other. <sup>Sieudias Com-</sup> <sup>mentaries, l. 5.</sup> &c. See their Moreover, these erroneous tenets of the (b) Anabap. <sup>many Books a-</sup> tists; that none ought to be baptized before they can ren- <sup>gainst each o-</sup> der an approved account of their faith: and that none ought to be admitted to the Lords Supper but visible <sup>Letters of Bi-</sup> <sup>and others to</sup> <sup>(b) See Ofen-</sup> <sup>der, Calvin,</sup> <sup>Featly, Bally,</sup> <sup>and others, a-</sup> <sup>gainst the An-</sup> <sup>baptists. Har-</sup> <sup>mony of Con-</sup> <sup>sessions, sect. 12.</sup> <sup>(c) See A Re-</sup> <sup>ply of 2. of the</sup> <sup>Erethren to A.</sup> <sup>S. Mr. Burton's</sup> <sup>Vindication of</sup> <sup>Independency,</sup> <sup>Mr. Edwards</sup> <sup>Drugg, (d) founding their New Presbyteries, Triers, Gangrenae.</sup> <sup>(d) See Mr.</sup> <sup>Rutherford,</sup> <sup>Gillespy, Dr.</sup> <sup>Douglas, Mr. Col-</sup> <sup>ling, Syn. Col-</sup> <sup>lege, the Clo-</sup> <sup>utefane Mi-</sup> <sup>nisters, and o-</sup> <sup>thers Books of</sup> <sup>this subject.</sup> Trials of all Communicants worthiness, Suspensions of <sup>(d) See Mr.</sup> <sup>Rutherford,</sup> <sup>all ignorant, scandalous persons from this Sacrament, Gillespy, Dr.</sup> <sup>and unmixt Communions only of visible Saints thereon, Drugg, Mr. Col-</sup> <sup>have thereby split themselves upon a double rock, and bring, Syn. Col-</sup> <sup>lege, the Clo-</sup> <sup>utefane Mi-</sup> <sup>nisters, and o-</sup> <sup>thers Books of</sup> <sup>this subject.</sup> manifold inextricable inconveniences, to the total sub- version, and unexpected sudden frustration of their in- tended platform, and elevated hopes. First, by closing with the Anabaptists and Independents in this Fan- dation of their Separation from all other Churches and Christian Congregations, they have made most of their conscientious Parishioners to turn

(e) See Mr.  
Edwards Gen-  
eralities.

(e) *Anabaptists or Independents*, and to desert both their Church and Ministry; whereby their numbers are decreased, and these their Opposites Churches Numbers infinitely increased in few years space beyond all belief. 2ly. By denying, upon this Account, to administer the Lords Supper to the generality of their Parishioners as *unworthy of it*; and none other but *Dogs or Swine*; and by not administering it in their Churches upon this ground, for sundry moneths, nay years, lest any unworthy Communicants should preffe unto it; they have therupon incur'd the general indignation, hatred, contempt, reproaches, and lost the affections of the residue of their people, caused many of them to turn *Ranters, Quakers, Atheists, contemners, neglecters of all ordinances*; for to resort to old *Episcopal Clergy-men*, and those who will freely admit them to the Lords Table. And so by this their Error, sacrilege, ambition, neglect in, and forbearing to celebrate the Lords Sapper (against Christs own precept, the Custom of the Primitive and all other Churches) to their Parishioners, as formerly, and endeavour to set up a *New Inquisition*, or inquisition over their Persons, Consciences, to examin their fitnessse, and suspend them from the Communion, they have by divine retaliating Justice or Providence at least (and I desire them to observe it) sodeinly, unexpectedly, beyond all humane probability, by an unparalleled sacrilege, lost most of their Church revenues, Tithes, Duties, either seised, or detained from them by their people from whom they detain this Sacrament; yea lost both their intended *Presbyterial Government, Classes, Audicators, Repu- tations, Credits, Reverend esteem, the love and affecti- ons of the Generality of their Parishioners*, and rendred their Persons, Function, Ministry, generally odious, contemptible, opprobrious throughout the whole Nation; as themselves experimentally feel, complain of, and all intelligent men observe. Which being an un- deniable

deniable experimental truth, there can be no better, speedier means used, to regain their former honor, love, respect, and reduce their straying flocks from their several Schisms, Sects, Conventicles, unto their Parochial Congregation, Assemblies, Ministry, but to renounce those *A baptisical Errors, Practices*, they have unadvisedly taken up and strenuously defended; to restore the frequent, weekly, monthly use at least of the *holy Communion* (the principal bond of Christian Amitie, Peace, Unity, \* serving instead of AN OATH to bind them all together in the true Profession of Christianity, to re-gather their people together and re-unite and keep them close to themselves and one another) and to grant a free admission unto all visible Church-members able to examine themselves, to the holy Communion, as well as to all other Ordinances (as Christ, his Apostles, the Primitive Fathers, Christians did; and the premises undeniably manifest they are bound to doe) and to endeavour by preaching, writing, exhortations, and all good Christian means, to prepare and excite all persons capable, to the frequent participation of this Sacrament, and not dehort, deterre any such from it, as they have done of later years, and thereby driven them both from their Churches and Ministry. Remember what (f) Bishop Jewel in his forecited words replies to Mr. Hardinge, *O miserable is that Chdrch, wherein no man, no not so much as one is well disposed, and fit to communicate at the Lords Table.* What conscientious, zealous Christian can with comfort continue in such a Church, or what Minister with comfort or conscience continue in his Pastoral charge over it, and not remove, or separate from it to some other Church and people better qualified for Christian Communion, at Christs heavenly Feast? Such Churches these Ministers declare their own to be, by their practice, to whom they pretend they cannot, dare not administer the ho-

ly Communion at all, as having no right unto it, to the peoples scandal, and their own; And how many such Parochial Churches have we now in England, who have had no Sacrament of the Lords Supper publicly administred in them for divers years last past? though the more sinfull and worse they are, the more they need this Sovereign Medicine, this *Sinne-cleansing, Soul-recovering Antidote* to cure their Spiritual Maladies, and diseased Souls; the with-holding whereof from them, instead of working their Spiritual cures, hath <sup>(g)</sup> but only lengthned, increased their diseases, and made them more sinfull, obstinate, vicious, irreligious, sacrilegious, profane, undevout, atheistical, neglectful, contemptuous of this and all other sacred Ordinances than before, and banished the serious frequent meditation of Christ's precious bloudshed, and benefits of his passion quite out of their remembrance; As therefore

<sup>(g)</sup> See *Concordia Lutherana*, p. 542. &  
My Suspension suspended, p.  
36.

<sup>(h)</sup> See Mr.  
Humphrey his  
Reply to Dr.  
Drake, p. 154.

the <sup>(h)</sup> Anabaptists, and Independents seclude none from their Sacraments, whom they deem visible members of their selected, refined, gathered Congregations; upon this account, That none are or ought to be members of their Churches, but such who have an equal right and free admission to all Gods Ordinances: So let our Presbyterian Ministers now upon the same account, either separate from their Churches, as no true visible Churches of Christ, or else admit all the visible, actual Members of their Parochial Congregations, to this holy Communion, as well as to all other Ordinances, wherein they have all an equal interest, as Church-members, lest all their people withdraw and separate from them, as many thousands have lately done, and will do, must else doe more and more, till this Sacrament be restored to them, <sup>(i)</sup> That being no true visible Church of Christ, nor true Christian Congregation, wherein the Sacraments are not duly, frequently administred, as well as the Gospel preached, as all <sup>(i)</sup> Protestant Churches, Confessi-

<sup>(i)</sup> See the  
*Harmony of  
Confessions*,  
section 10, 11,  
12, 13, 14, 15.  
Articles of  
Eng'nd, art.  
19. 26.

ons,

ons, Writers, unanimously resolve : And those Churches must needs be full of Schisms, factions, Contentions, Animosities, hatreds, void of Christian love, unity, and in a most desperate sad condition, where the Supper of the Lord (the (k) sign and bond of the (k) articles of love, peace, unity, amity that Christians ought to have a- England, art. mongst themselves, and Sacrament of their redemption 28. by Christ's death ) is wholly cast aside, kept from them by their Ministers. Which the Lord give all such obstinate Church-distracting, Church-destroying Ministers grace now timely to consider, reform, for their own, their peoples, the Churches benefit, union, Peace, and future Settlement, upon serious perusal of all the premises, compiled, published for this much-desired end alone.

For a close of all, I shall desire all proud Pharisaical, supercilious, over-severe Ministers and other Christians puffed up with such a swelling conceit of their own transcendent Holiness, worthiness, and most others unworthiness, that they think them altogether unworthy to communicate with them at the Lords Table ; to consider seriously with themselves, these few particulars, which may abate this their spiritual pride and uncharitableness, and reform their erronious practices in this kind.

1. Advisedly ruminante upon Christ's own parable of the boasting Pharisee, and humbled sinfull Publican, who went both up together into the Temple to pray; and which of these two Christ himself justified, Luke 18. 9. to 15. Which Parable he spake unto certain Who trusted in themselves, as being righteous, and despised others, v. 9. This alone methinks should at least abate, if not fully cure this their overweening self-conceit. Compared with those Isay 65. 5. Which say (to others) Stand by thy self, come not near to me, FOR I AM HOLIER THAN THOU. These are a smoak in my nose, a fire that burneth all the day;

*Behold*

*Behold, it is written before me, I will not keep silence, even recompence into their bosoms. Let all such pure Justiciaries take heed they come not within the verge and censure of Prov. 30. 12. 13. There is a generation that are pure in their own eyes, and yet are not washed from their filthinesse. O how lofty are their eyes, and their eye lids are lifted up : (with spiritual pride) Withall let them remember that of Jam. 4. 5. and 1 Pet. 5. 5. Yea, all of you be cloathed with humility, for God resisteth the proud, and giveth grace unto the humble. With that of Phil. 2. 3. Let nothing be done through strife or vain glory; but in lowlinesse of mind, let each esteem other BETTER THAN HIMSELF. And then they would seclude none from the Lords Table (especially before a legal conviction, trial, and sentence of Excommunication judicially passed against them) as unworthy to bear them company, being as good, or better than themselves, in the judgement of true Christian Charity and Humility, if they pursue this Apostolical precept.*

*2ly, Let them Ponder our Saviours own precept, Mat. 7. 1. Luke 6. 37. Judge not, that ye not judged; Condemn not, and ye shall not be condemned. With that of Rom. 14 4, 10. &c. Who art thou that judgest another mans servant ? to his own Master he standeth or falleth ; But why dost thou judge thy Brother ? or why dost thou set at nought thy Brother ? (yea count, call him a mere Dogg or Swine, and seclude him from Christs Table as such, before any legal trial or conviction of him as such ? ) We shall all stand before the judgement seat of Christ, &c. So then, every one of us shall give an account of himself to God. LET VS NOT THEREFORE IVDGE ONE ANOTHER ANY MORE. Compared with 1 Corinth. 4. 3, 4, 5<sup>o</sup>. But with me it is a very small thing that I should be judged of you, or of mans day (or judgement) yea I judge not my self, but he that judgeth me is the Lord. Therefore IVDGE NO-*

NOTHING BEFORE THE TIME, until the Lord come, who will both bring to light the hidden things of darkness, & wil make manifest the counsel of the hearts; & then shall every man have praise of God, Jam. 2.12,13. So speak, and so do, as they that shall be judged by the Law of Liberty: For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejusceth against judgement, John 7.51. Doth our Law judge any man before it bear him, and know what he doth? Which texts duly weighed, would take off all rash, censorious, private, illegal judgements passed upon whole Parishes hearts, and spiritual estates, and suspensions of them from the Lords Table upon bare surmises, before any judicial hearing, trial, conviction of their scandalous Crimes and Offences, deserving such a severe, unchristian censure, by those who have no divine nor humane Authority to inflict it, as now they doe.

\* 3ly. Let such remember, that as Christ himself never erected any private Consistory in himself, his Apostles, Ministers or Presbyterian Classis for the trial, examination of any mans knowledge, preparation, worthinesse, Graces, before they came to the hearing of the Word, Prayer, or other publike Ordinances of his worship; but injoynd every man only to examine, prove himself, and searcb, try his own heart, Wayes, Lam 3.40, 41. Psal. 4.4. 2 Cor. 13.5. compared with Ier. 8.6. c. 31. 18, 19. and to judge himself, (not others, whose hearts, states he can not certainly know:) 1 Cor. 11.31. Rom. 14.3. to 14. So in our approaches to the Lords Supper, he gives no Commission to any Classis, Minister, in or by his word, to try or examine any others fitness ere they be admitted to the Lords Supper, but only commands every man to \* examine and judge himself alone, (not any other,) The reason is there renidered, \*1 Cor. 11. For he that eateth and drinketh unworthily, eateth and drinketh judgement (damnation) to himself (alone) not to any other: For if we world judge our selves,

we should not be judged, v. 31. The Fathers, with other Commentators generally on & from this Text, presse all, to examin themselves before they receive this Sacrament, And the Churches of \* Helvetia, Bohemia, Belgia, Saxe-

<sup>\* Harmony of Confessions, sicq; ny, in their publike Confessions, and Ch<sup>r</sup>ch of England 14. 308, 310, in her publike Liturgy, from this Text, Exhort all Communicants diligently to examine themselves, before they eat the Sacramental Bread, or drink of that Cup:</sup>

but injoynt not their Ministers or Classes juridically to examin or approve them as worthy Communicants be-

<sup>\* See my New Discovery, p. 38 39.</sup> fore they admit them; introduced originally by Popish Priests, who called their people to \* Auricular Confession, and script, before they would admit them to the Sacra-

ment, which the Fathers in the Primitive times exact-

ed not, as Bishop Jewel formerly manifests. And this will still their Polypragmatical Humor, of \* playing the

<sup>\* 1 Pet. 4. 15. 1 Thess. 4. 12.</sup> Bishops in other mens Dioceses, and Popes in other mens consciences; instead of examining their own Hearts, Lives, Actions, Consciences, Faith, Love, Repentance and other Graces, especially their own Charity, Humility, Gentleness, and Long-suffering towards their Brethren, whom they thus seclude from the Sacrament, without any legal Commission from God or Man, which will hardly consist with that true Christian brotherly love, charity, humility, gentleness, meekness and forbearance, which is required in all worthy Communicants, as they deem themselves.

4ly. Let such Divines and others who make the truth of Grace, or real visible Saintship, the onely condition, qualification of rightfull admission of any to the Lords Supper, consider these sad inevitable

(x) Jer. 17. 9. consequences of this their Error. 1. That no Minister, 10. 1 Sam. 16. person whatsoever (without immediate revelation from 6. 7. Act<sup>s</sup> 1. 24. God) can (x) certainly or infallibly know the hearts or (y) 1 Chron. 28. 9. truth of any Parishioners Graces; and therefore by this 9. 1 Kings 8. rule, he neither can nor dares administer it to any, de- 39. 2 Tim. 2. fide; because (y) God only knows their hearts and truth

of

of Graces. 2ly, That many who appear and seem to be real Saint, for a time, appear at last to be wicked (z) (z) Mat. 23. 27 Hypocrites : and many thousands who appear not outwardly to be Saints, even to the most eminent (a) inspired Prophets of God, are yet real Saints in truth and Gods esteem, Rom. 11. 3, 4, 5. If this then should be the only rule of admission to the Sacrament, many false Hypocrites should be admitted to, and thousands of real Saints secluded from it. 3ly, All new converted, or tender-hearted, humble, doubting Christians, labouring under the burthen of their corruptions, or Sathan's temptations, not fully assured of the truth of their real conversion, Graces ; should then necessarily sequester themselves from this Sacrament, when they need it most, though their Ministers should deem them fit and worthy ; because unresolved of the truth and reality of their own saving Graces, and so unworthy to communicate in their own resolutions. 4ly, If truth of Grace be necessarily requisite in all Receivers, then much more, or at least equally requisite in all Ministers, who consecrate and administer to , as well as receive it first of all, with their Parishioners. And then, if the Parishioners doubt,\* deny, or have no certain assurance of the truth of Grace in their Ministers ; by this rule, they neither may, can, nor will receive at all : And so Ministers having no certain infallible assurance of their Parishioners true conversion or Graces, nor they of their Ministers, this Sacrament must be wholly exploded and laid quite aside. Upon which Consideration the Church of England in the 26. Article, and the Protestant reformed foreign Churches in their (b) Confessions resolve; That the unworthiness of the Ministers, (b) Humanly doth not hinder, or take away the efficacy of Gods word, Sacraments, Ordinances, which are effectual because of Christs institution and promise, although they be ministered by wicked men, which will be ever mingled with the good in the visible Church. 5ly, I desire such Ministers

\* As all Anabaptists, Quakers, Sectaries, now do.

nisters who have preached, printed, cryed up this false rule of admission to, and administration of this Sacra-  
ment, sadly to consider, the retaliating justice of God  
upon them, arising from this their error, and neglect of  
administiring it. That whiles they have peremptorily  
debarred their Parishioners and people from the Lords  
Supper, and laid it quite aside, as denying or doubting  
their real Sainship; many of their people have upon  
their own principles, turned *Anabaptists*, *Independents*,  
*Quakers*, *Seekers*, yea, publikely in their Churches, Pul-

[c] *Cens Voice*  
from th<sup>e</sup> Temp<sup>e</sup>le, Audianas, or Ministers of Christ at all, but Baals Priests, Seducers,  
Speeds, and c<sup>e</sup> of the people, false Prophets, Hirelings, Hypocrites, De-  
ceivers, Impostors, Antichrists, fit only to be cast forth unto  
the Dunghil, trodden under foot of men; deserted both their  
Quakers late Pamphlets.

I beseech them sadly to ponder, how God hath thus re-  
paid them in their own false coin, and to acknowledge  
his justice on them in it.

[a] *Abbas*  
Ibeona de Vel-  
levonum, Cille.  
tio. c 21. E bl.  
Patrium, Tim. 5  
pars 2. p. 229. sly, Let them consider this notable passage of (d)  
*Abbot Theon* (about 530 years after Christ) That mens  
sins ought not to deterre them from , but excite them  
to the frequent participation of the Lords Supper ; and  
that those who deem themselves worthy receivers, ( as  
these supercilious secluders of their Parishioners from  
the Sacrament doe) are most unworthy. *Nec tamen*  
*ex eo debemus nos & Dominica Communione suspendere,*  
*quia nos agnoscimus peccatores, sed ad eam magis ac ma-*  
*gis est, et propter animae medicinam, et purificationem*  
*Spiritus avidè festinandum: veruntamen ea humilitate*  
*mentis ac fide, ut indignos nos perceptione tanta gratia*  
*judicantes, remedia potius nostris vulneribus experamus.*  
*Aliquin, nec anniversaria quidem dignè est presumenda*  
*Communio, ut quidam faciunt, qui in Monasteriis consi-*  
*stentes, ita Sacramentorum cœlestium dignitatem, &*  
*sanctificationem, ac meritum metuntur, ut astinent ea*  
*non nisi sanctos & immaculatos debere presumere, et non*  
*potius*

Potius ut sanctos mundosq; nos sua participatione perficiant  
 Qui profecto majorem arrogantie presumpcionem, quam  
 declinare sibi videntur, incurvant, quis vultus cum ea  
 percipiunt dignos se ejus perceptione disjudicant.  
 Multo enim justius est, ut cum hac cordis humilitate qua  
 credimus et fatemur, illa sacrosancta mysteria nunquam  
 pro merito nos posse contingere, singulis ea Domini-  
 cis diebus ob remedium nostrorum ageitudinem pre-  
 sumamus, quam ut vanâ persuassione cordis elati, vel  
 post annum dignos eorum participio nos esse credamus.

Wherefore as the blessed ancient Martyr (e) Ignatius [e] Epist. 14.  
 in his Epistle to the Ephesians, thus exhorts them to the  
 frequent reception of the Eucharist. *Dare itaque ope-  
 ram ut crebrius congregemint ad Eucharistiam et glo-  
 riam Det.* Quando enim saj̄is in idem loci convenitis  
 labefactantur vires Satana, et ignita illius ad peccatum  
 jacula irrita resilunt: which (f) Joannes Climachus [f] Bibl. Pa-  
 likewise seconds, pressing the frequent reception of the  
 Eucharist upon these and other Grounds ( which the  
 primitive Christians daily and frequently received in  
 common, as the marginal (g) Authors, besides those [g] Athanasius  
 forecited, and Eusebius De Demonstratione i. vangeli- Sicut, quæst.  
 ca, lib. I. c. 10. p. 300. inform us) So let our rigid In- 7 Bibl. Patrum.  
 novators, now imitate this their practice for the future, Tom. 6. pars 1.  
 lest they increase the power, kingdom of Satan, their p. 725. Tertull.  
 own and their Parishioners sins and damnation; by de- lium apologeti-  
 barring them from this spiritual balm, and sovereign cus. Beati Rhe-  
 means of their Salvation, instead of making them uani Annotat.  
 more worthy and prepared to receive it, or lesse sinfull, in Tertull. De  
 by their Suspension from it. Corona M. L'is, p. 734. cent.  
 M. g. 2. to 8.

gly. Let them ponder, that the Primitive Fathers  
 and Christians, though they were over-rigid to such as  
 fell away to Idolatry, through fear, in times of persecuti-  
 on; yet upon their repentance they admitted them to  
 receive the Lords Supper at home in private, when they  
 lay sick upon their death-beds, though they stood actually  
 excommunicated from the Church and all publike Ordi-  
 nances;

nances ; to the end they should not be swallowed up utterly in despair , but die comfortably as the Members of

[b] *Reply to Harding*, p. 30. *Eusebius Eccles. Hist. l. 6.* With what hearts, faces, consciences then , can these c. 36. *Nicep. l. 6.* *Catbari*, and *Novations* deny this Sacrament now to c. 6. *Cent. Mag. 3. col. 133.* their Parishioners, who earnestly desire and long af-

ter it, both in their healths, sicknesses , and at their very deaths, though never actually excommunicated , nor guilty of such *Grosse Apostacy to Idolatry* : when as they freely admit them to their Church-assemblies, and all other publick Ordinances ? contrary to the practice of the Primitive Churches, Fathers : who cast all such as were excommunicated for any scandalous sins crime, or heresie, out of their Churches , debarred them from their Congregations, and all Christian Communion with them in prayer, or any other publike Ordinances, as well as in the Lords Supper ; which is most apparent by the

[i] *Eusebius Eccles. Hist. l. 6.* *Numerianus*, [l] *Philip*, and [m] *Theodosius* the Emperors ; [n] *Apollinaris*, and [o] *Arius* the Heretics, with others recorded in Ecclesiastical Histories ; 6. c. 6. *Bishop Jewels Reply to Harding*, pp. By this pregnant Testimony of *Tertullian* in his Apology : *Summumque futuri judicii prajudicium est, si quis*

*ita deliquerit, ut a Communione orationis et Conventus, et omnis sancti commercii relegateur :* By these phrases of [p] *St. Cyprian*, whereby he expresseth the nature and use of Excommunication in his age.

[q] *Niceph. l. 5. c. 25. Cent. 3. col. 144. 151.* *Arcere, cohibere, ejicere, excludere, pellere, rejicere ab Ecclesia, Separare a Christi corpore, &c.* By these expressions of [q] *Origen*, *Ab Ecclesia corpore defecari, per Ecclesia Praesides. Afferatur e populo Dei, eradicetur, et tradatur Satana. Is qui praesidet populo, & regit Ecclesiasticam disciplinam ejicit eum de Congregatione*

[r] *Theodore*, *Hist. l. c. 2. 4. Centur. Magd. 4. col. 414.* [s] *Epist. 28. 38. 40. 54. 62. Edit. Pamphilii, & De Oratione, lib.* [t] *Homil. 7. & 22. in Iosuam. Hom. 13. in Ezech. Hom. 3. et 12, in Hieremiam. Tract. 15. in Matth.*

fidelium. In Ecclesiis Christi consuetudo tenuit talis, ut qui manifesti sunt in magnis delictis, ejiciantur ab oratione Communi, &c. By this phrase of [r] Gregorius Thaumaturgus, Bishop of Neo-Cæsaria, against cove-  
 tors plunderers of Captives and other mens goods for filthy  
 gain; whom he resolves to be, a Dei Ecclesia abdicat;  
 which Theodorus Balsamon (Patriarch of Antioch) thus expounds. Ecclesia abdicatus, id est, ejec-  
 tus et alienus; dicuntur enim abdicati, filii, quando  
 propter aliquacrimina ab hereditate paterna alienantur.  
 In tempore autem talis calamitatis, existimare aliorum  
 calamitatem esse sui lucri occasionem, est impiorum ho-  
 minum, et Dei invisorum, et qui omnem improbitatem  
 superant. Unde visum est, eos abdicare, pro eo quod est,  
 aperte Ecclesia expellere, et a fidelium multitudine  
 separare, ne propter ipsos Dei ira ad omnes veniat, &c.  
 Which I wish the plundering Covetous Saints of our  
 age, would consider, being all ipso jure, excommunicated persons; Qui ea rapiunt, qua ad eos, qui in bello cap-  
 ti sunt, pertinent. To these I might add the like phra-  
 ses and passages of St. Basil, St. Hierom, St. Ambrose,  
 St. Augustine, Isidore, Prosper, Primasius, Eucherius,  
 and others, collected by the [f] Century Writers : [f] Cen. Mag.  
 where you may peruse them at leisure. With that of deb. 3, 4, & 5.  
 [t] Faustus, Reginensis Episcopus : Illis ipsis qui bus.  
 graviter apud nos delinquent, nullam tristorem, nullam acerborem possumus inventire sententiam, quam ut A  
 corpore Congregationis absclitt, sine pace descendant : [t] Al Mo-  
 naci os Sermo.  
 And infinite other Testimonies in all succeeding ages, b.  
 proving excommunicated persons for scandalous offences,  
 to be \* totally secluded and cut off from the Church of God \* See My New  
 and all publike Ordinances therein whatsoever; and not Discovery, p.  
 suspended only from the Communion. Which utterly  
 subverts that New-found Excommunication only from  
 the Lords Table, introduced, exercised, and so much  
 contested for by our Novellizing Ministers of late  
 years, against the practice of the Church and people of  
 God in all former ages; to the dishonor of Christ and  
 his

[r] Epistola a-  
 nonica. Bibl.  
 Patrum. Tom. 3.  
 p. 47.

c 4. De Clavi.

[t] Al Mo-  
 naci os Sermo.  
 Bibl. Patrum.

Tom. 3. p. 500.

\* See My New

Discovery, p.

41, 42.

his Sacrament, and the great prejudice, grievance, offence, scandal of their people ; which I trust they will now reform, upon this Discovery and Conviction of their Error.

Finally, let all such remember, That *Iesus Christ himself* (the only [u] Author, instituter of this Sacrament, for a perpetual remembrance of his death and passion, till his second coming in the clouds) invites and calls [u] *I Cor. 11. 22. to 30.* all Christians good and bad, for whom he died and [x] *Mat. 11. 28. 29. &c. 12. 1. shed his blood, though the greatest, vilest, Worst of sinners, to I. R. v. 22. and unworthiest of all others, to come unto this Sacrament, 17. Isay 55. 1. 2.* compaed w<sup>th</sup> h<sup>s</sup> as a most effectal means to heal, cure, convert, comfort, *Mat. 14. 23. 24. ease, refresh, sanctifie, confirm, save them, as the forecited Passages out of Luthers Cateckism, the Practice of H. b. 9. 19. 20. Piety, all Liturgies, and most Writers of this Sacrament, I Cor. 10. 1. 2. 3. 4. 16. 17. &c. accord; inviting none thereto, but such as confess 11. 20. to the themselves most grievous Sinners, standing in need of end.*

his free pardon, cure, grace, mercy, which they there expect to receive and get sealed to their souls ; Whereupon they are all bound under pain of contempt of the greatest mercy, highest sin, and severest judgement, to resort unto it when they are thereunto invited, as well as to other Ordinances, their sinfulness, unpreparednesse, being no discharge or exemption from this their bounden duty : which is a greater Crime to forbear, than receive unworthily ; as being a total and higher wilfull contempr, undervaluing of this Ordinance.

\* See My Vindication of 4. at its original institution \* admitted Judas himself unto Serious Quesiti, though [y] a Devil, Theef, Covetous wretch, a Traitor to, and seller of him to his malicious crucifi-

[y] *John 6. 29.* ers : together with Peter, whom [z] he then foretold *John 7. 1. c. 12. 6. Should within few hours after thrice together most shame- Mat. 26. 14. 21. fully deny him, as he did, and the other Apostles, who [a] 23. 47, &c. all soon after forsook him, fled; and were all of them then Acts 16. 17. 18. [b] ignorant and uncredulous of the Doctrine of his re-*

[z] *Mat. 26. 33. 34. 35. 69. to the end, Mat. 14. 66, &c. Lu. 22. 25, &c. John 18. 15, &c. [a] Mat. 28. 56. [b] Mar. 16. 11, 12, 13, 14. Lu. 24. 21. to 49. Joban 20. 2. to 30.*

*surrection.*

surrection and ascension (as I have [c] else were proved at large.) And that purposely to manifest, that this Sacrament (which is but a visible word) belongs equally to all visible Members of every visible Church, whether good or bad, regenerate or unregenerate, (though it be a favour of life unto life to the one, and of death unto death to the other) as well as the word preached; and a converting as well as confirming Ordinance, from which no Churchmembers professing Jesus Christ may or ought to be secluded. Wherefore, if the Disciple be not above his Master, nor the Servant above, or greater than his Lord, (as the [d] Lord of this Sacrament assures us) [d] John 13. 36 then no Minister of Christ may, can, or ought (under c. 15.20. Mat. pain of highest Antichristian Insolency, Pride, 1 John, 10.24. and affront to Christ himself, his Kingdom, Power, and Sovereign Authority) to seclude or keep back any from his sacred Table whom himself hath called, invited, admitted thereunto, upon any pretexts whatsoever. Let every one therefore henceforth [e] bow and submit to [e] Phil. 2. 10, Christ herein, and no longer stubbornly stout it out against him, [f] lest he tear them in pieces suddenly, and there be none to deliver; and seclude them for ever from his [g] Table, Kingdom in Heaven, / for suspending his invited guests from his Supper, here on earth, K v. 19. 9. Lk. without his Commission, or command. I shall close 2. 16. 30. up all with [b] St. Cyprian's words (recorded likewise by [i] Bishop Jewel) which I wish all our Ministers to lay to heart: *Religioni nostra congruit, et timori, et ipsi Hating, iug. loco et officio Sacerdotii nostri, custodire Traditionis Du. 107. minica veritatem, et quod prius apud quosdam videtur erratum, Domino monente, corrigere; ut cum in claritate sua et Majestate Caelesti venire caperit, inveniat nos tenere, quod monuit; observare quod docuit; facere quod fecit.* And his words to Cornelius the Pope, (registered in the [k] Harmony of Confessions out of the Confession of Augsburg) How do we teach or provoke [k] Section 14, the people to shed their Blood in the Confession of Christ's p. 332.

name, IF WE DENY THE BLOOD OF CHRIST TO THEM WHO ARE IN THIS WARFARE ?  
*Or how shall we make them fit for the Cup of Martyrdom,*  
 IF WE DO NOT FIRST ADMIT THEM BY THE RIGHT OF COMMUNICATION TO DRINK IN THE CHURCH THE CUP OF THE LORD ?

FINIS.

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ERRATA.

E Pistle page 4. l. 34. year in, p. 5. l. 6. r. First, Whereas, p. 13. l. 5. these, ch. et. p. 22. l. 7. experience, expedience. Margin p. 9. l. 10. bending, blazing.

Page 2. l. 23. or, r. and, p. 4. l. 10. superatus, p. 9. l. 25. year, p. 13. l. 17. saith. p. 23. l. 2e. forecited Authors. p. 24. l. 13. backs. p. 25. l. 18. ground. p. 28. l. 3. dele it, p. 38. l. 19. formerly, v. frequently, p. 41. l. 13. on, by. l. 37. not, now, p. 49. l. 3. Sacra- ments. p. 48. l. 35. into. p. 53. l. 21. as, a. p. 54. l. ult. and p. 55. l. 1. dele 7ly, l. 14. Signs, p. 6. l. 15. for, or. p. 61. bat, then. p. 64. l. 2. but will recompance even.

Margin, p. 38. l. 3. Præbende. p. 54. l. 3. Gal. 4. 16.

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